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## INDUSTRIAL EXPANSION AND CENTRALIZATION

**A**LTHOUGH financial and technological concentration is frequently brought about at the expense of the economy and efficiency of business, there can be no doubt that Capitalism quite willingly makes use of economy and efficiency as means to further possible acquisition. Economic methods, such as reduction in costs through technical and managerial improvements, will as a rule even be preferred to "political" methods, such as financial power of control, monopolies whereby to sustain the level of profits, etc. Moreover, we must never lose sight of the fact that the progression toward large-scale business is in certain phases not so much a result of human deliberation as the internal dynamics of the capitalistic system. Just as the expansion of a plant and the introduction of large and costly machinery often necessitate the issuance of shares, i. e., the formation of a corporation to obtain additional capital, so the growing importance of fixed costs in such highly mechanized establishments again impels the expansion of the business so as to meet the relatively higher overhead. Accession of similar and related enterprises, furthermore, will eliminate competitors, thereby effecting steady and greater utilization of the enlarged capacity of production and a more or less monopolistic control of the market.

But the same fixed costs which encourage large enterprises are at once their stumbling block. Before entering upon a study of the effect such costs have on large-scale enterprise, let us first ascertain what these "fixed costs" are. The total costs of a producing unit comprise direct and indirect costs, generally known as variable or prime costs, and fixed, supplementary or overhead costs. The overhead expenses cannot be traced to particular units of a product; they are general expenses determined by the capacity of the productive equipment and management rather than by the actual volume of business. Variable costs are expenses arising directly out of manufacturing the individual product. These are called "proportional costs" if they rise and fall in proportion to the degree of employment in the plant; "degressive costs" if they rise to a lesser degree than the degree of employment; "pro-

gressive costs" if they rise to a comparatively higher degree.

In relation to the unit of production the proportional costs are constant. The manufacture of a fountain pen, for example, will, provided the conditions of production remain the same, always require the same average quantity of raw materials and the same average amount of labor. The total direct proportional cost, therefore, will be approximately the prime costs per piece or unit multiplied by the number produced. In other words, they vary proportionately with the volume of output.

The so-called fixed costs continue, however, regardless of the degree of employment in the plant. Relative to the unit of production, these costs are highly mobile. Should only a relatively few fountain pens be manufactured, each pen must bear a relatively higher share of the fixed cost, e. g., for maintenance of machinery, management, research, rent, interest, taxes, insurance, etc., since the general charges cannot in this instance be apportioned to many single pieces.

The share per piece in the overhead cost, therefore, will in the long run be more or less the total amount of the overhead or supplementary cost, divided by the number of pieces produced. In other words, the fixed charges will, for the most part, be only slightly affected by fluctuations in the plant's employment, provided there is no excessively large discrepancy in the volume of output.

Hence it is clear why the possibility of reducing the share in fixed or general charges with each additional volume of output suggests and encourages large-scale production. Such production, on the other hand, requires an intensive specialization of labor applied to standardized raw material, as well as equipping the plant with highly specialized machinery. The larger the plant the more "fixed" will be the capital employed; and the more restricted the adaptability of equipment for other productive purposes, the more difficult will be its management. Furthermore, while a small enterprise can easily be supervised directly, a large enterprise needs a complicated administrative machinery for effective control. For, whereas factory hands can be laid off during slack

periods, the large staff, including experts, technical and clerical employees, can generally be less easily adjusted to declining employment. It is particularly difficult to co-ordinate the different departments of a plant or the many divisions of a trust and their various operations so as to avoid a certain degree of idleness. And with increasing specialization these difficulties mount. In some instances the complexity and size of the enterprise are increased to such an extent that the chief executive—who is, after all, only one human being—can no longer be expected to make prompt and wise decisions. The result is bureaucratic stagnation, a rather typical mark of present-day corporations. Among other things, elaborate records and reports on efficiency tend more and more to replace immediate personal observation, while written and printed directions and orders are substituted for direct instructions. "The loosening of the ties that bind the organization together," writes J. M. Clark, "sometimes goes so far as to produce actual conflicts of interest and hostility. The company becomes an impersonal thing and the members and employees can steal from it without feeling that they are stealing from persons to whom they owe loyalty. This is largely the result of the corporate form of organization, but it increases with size and affects every class, from the board of directors down to the lowest paid manual laborer."<sup>1</sup>)

Even should progress in the methods of personnel relations be able to overcome or reduce the industrial obstacles that result whenever large numbers of workers are employed by the same plant, such a procedure would not solve the crucial problem of fixed costs. It is not difficult for a blacksmith to light his fire or to extinguish it. He can do either without serious economic consequences. But the case is strikingly different with a modern blast furnace. In slack periods it is necessary to keep the furnace busy to avoid severe damage caused by letting it cool off. The excessive output will then either have to be stocked, which means new costs for idle capital, storage, etc., or will have to be sold at a loss, although admittedly such a loss is less than that to the furnace.

What is true of a blast furnace is equally true in the case of other large establishments. A giant ocean liner can reduce its crew only slightly whenever passenger traffic slackens, as in winter. A department store needs the same personnel, the same amount of light, heat, etc., on Tuesdays, when sales are usually at a minimum, as on other days, when the facilities are utilized to a much greater extent. But even if business is fairly good, it will vary in the different departments of the store: perhaps above normal capacity where standard products are sold and below capacity where individual tastes are an important factor.

<sup>1</sup>) The Economics of Overhead Costs, Chicago, 1923, p. 123.

Under these circumstances, businessmen are tempted to adjust the demand to the capacity rather than vice versa. Costly machinery "cannot be profitably installed unless the scope of the business is such as to insure [its] continuous use at full capacity," as E. L. Bogart and Ch. E. Landon state in their book on Modern Industry.<sup>2</sup>) "Here is a force," they resume, "making for continuous production." The authors point to fixed costs as exercising "a strong pressure to produce, even if prices are falling, in order to meet fixed charges."<sup>3</sup>) Prices are often deliberately reduced in order to extend the market. "Consumptionism," or artificial stimulation of needs, is the logical result. Our rampant advertising is the principal expression of this perversion of the relationship between supply and demand. Advertising, however, means another increase in the overhead, so that in some instances the economics of large-scale production and fixed costs arising from the enforced sale of the output more or less cancel each other. Thus we may observe almost everywhere how fixed costs tend persistently to outdistance their effective utilization.

Closely allied with the necessity of assuring the highest possible employment in the plant—or to keep pace with fixed costs—is the enforced standardization of goods. Progressive specialization of the producing equipment means loss of elasticity, i. e., a growing inability to meet spontaneously new and changing demands. It cannot be denied that increasing standardization of consumption has brought about an advanced material standard of living, especially in the United States. It was standardization and large-scale production that lowered the prices of automobiles, refrigerators, radios, etc., so greatly that now even the "little fellow" can afford to buy them. As regards goods of a primarily technical nature, there is no objection to reducing the number of designs and models. But the "social gain" of lower prices or of increased purchasing power has been bought at great cost. Standardization has now been extended to the various phases of cultural life. People in this country are made to adjust their tastes to the requirements of industry to such a degree that apparently little remains of the oft praised American individuality and freedom. Life here is becoming more uniform than even in the European totalitarian States which jealously guard the traditional customs and costumes, styles of architecture and furniture of the various people within their borders. Obliteration of all regional, social, vocational and other differences, seemingly an accomplishment of our modern imitative fashions and commercialized recreations, our nation-wide chain stores and depersonalizing conveyor belts, will pave the

<sup>2</sup>) New York, 1936, p. 503.

<sup>3</sup>) Ibid., p. 504.

way for some form of political collectivism more effectively than any "alien propaganda."

The readiness of the people to permit their folk-ways and habits of life to be governed, so to speak, by the "law of fixed costs" seems to have been psychologically developed in the atmosphere of the workshop and the office. In other words, in the very place where cheap and crude commodities are produced on a large scale there is fostered that stereotyped "monkey-sees-monkey-does" consumers' attitude needed to dispose of one-pattern products.<sup>4)</sup> We do not quite agree with Werner Sombart in his statement that "every deterioration of labor conditions is a consequence of big industry."<sup>5)</sup> But he is certainly correct in saying that labor in big industry is frequently "divested of its most personal qualities and made to fit into a scheme . . . robbed of its true meaning and no longer an activity conditioned by life or fulfilling life."<sup>6)</sup> This is fully in accord with the opinion of Pope Pius XI regarding conditions in large factories: "While the dead matter leaves the factory ennobled and transformed, men there are corrupted and degraded."<sup>7)</sup>

We do not overlook the fact that modern machines are sometimes so complicated and delicate that it requires unusually skilled and intelligent workers to tend them. But this concentration of human intelligence as evidenced in modern machinery and required for its operation is brought about, as a rule, at the expense or the significance of the work performed by other workingmen. There is, indeed, a decided "intellectualization" (as Sombart calls it) in modern industrial establishments. But this intellectualization coincides with centralization of the intellect in a minute and intense management, and in high grade machinery; and simultaneously the remaining work is stripped of its spiritual qualities. This means, therefore, as Sombart correctly explains, "ex-amination, i. e., switching of the mind, as it were, and with it also initiative, freedom and self-determination."<sup>8)</sup>

Sombart's opinion is indirectly confirmed by M. W. Watkins, of New York University, who states: "Viewed comprehensively and in its larger aspects, there seems little reason to doubt that the whole movement toward ever widening interdependence, integration and concentration has brought upon the masses of the people which have come within its ambit a sense of lethargy, of futility, of frustration and a real atrophy of the powers of self-direction and self-expression for which the advance in

the material comforts of life affords a poor compensation." Watkins considers it certain "that the growth of large-scale output has tended to submerge the workers, as the advance of large-scale ownership has tended to subdue the consumers . . ."<sup>9)</sup>

Maddened or dulled by monotony, the worker is able to enjoy only rather passive recreation: to sit in the movies, push the button of his radio, rush off aimlessly in his car, enjoying its speed, look at picture magazines and comic papers, or watch a ball game. Why should he care for quality, since he has neither the money nor the genuine leisure and mental capacity to appreciate it? There is little doubt that mass production and large-scale selling of standardized goods, on the one hand, and depriving wage labor of creative quality and vocational responsibility in giant mechanized factories, on the other hand, are mutually dependent.

FRANZ MUELLER

## SOME OBJECTIVES OF FARM CHEMURGY

KNOWLEDGE of farm chemurgy is still restricted to a comparatively small number of our people, although the movement looks back on more than a decade and has had among its promoters some of the most influential men in the land. While the article by Dr. William J. Hale, printed in the July-August issue of *Social Justice Review*, clearly states the fundamental purpose of farm chemurgy, putting chemistry to work for the farmer, it seems desirable further to elucidate the writer's remarks by his replies to the questions addressed to him by several Congressmen at the meeting of the Farm Chemurgic Subcommittee of the Republican Agricultural Study Committee, conducted at Washington sometime last winter. The Mr. Knutson referred to is the Congressman of that name, representing the Sixth Congressional District of Minnesota, a resident of St. Cloud and Wadena, publisher of the *Wadena Pioneer Journal*.

\* \* \*

Mr. Knutson: You have given your life to the field of chemistry. We are all agreed that the immediate pressing problem is to find the solution for our farm problem. What in your opinion offers the quickest outlet for relief?

Dr. Hale: My dear Mr. Knutson, there is only one possible solution of immediate value. It is power alcohol, and there will be no other until power alcohol is instituted. By that I mean power alcohol, or Agrol, carries with it such widely diversified activities that in every State of the Union we can eliminate unemployment within three years.

I have pondered well what we can do with cellulose; I know it has great possibilities. But

<sup>4)</sup> Cf. Bogart and Landon, op. cit., pp. 507-10.

<sup>5)</sup> *Social Philosophy*, p. 107.

<sup>6)</sup> *Ibid.*, p. 20.

<sup>7)</sup> *Quadragesimo anno*, Sec. 135.

<sup>8)</sup> "Every individual, on entering such a business, must check his mind in a cloakroom. When the doors of the office or the workroom have closed behind him, he becomes a number in a machine . . . The machine 'runs on,' and he runs with it." Sombart, op. cit., p. 19.

<sup>9)</sup> Large Scale Production, *Encyclopedia of the Social Sciences*, Vol. IX, p. 179b.

the State of Alabama alone can supply in perpetuity more newsprint than the world can take today. Consequently we cannot bring the advantages of cellulose into all of the States in sufficient concentration so as to eliminate rapidly enough the cause of unemployment. We must have something that offers unlimited volume for consumption and that is fuel. In this connection what a glorious opportunity is presented by the internal combustion motor! Almost immediately the greatest of all industries is offered total sales of all output! We are deeply beholden to the petroleum and automobile industries for having prepared for us the road over which we are destined to travel.

Mr. Knutson: We have spent over \$2,000,000,000 trying to pull rabbits out of hats. How many agrol factories would \$2,000,000,000 have built?

Dr. Hale: \$2,000,000,000 will build 4000 factories.

Mr. Knutson: And how many do we need?

Dr. Hale: We need one thousand factories to cost \$500,000,000 to put 3,000,000 men to permanent work within three years.

Mr. Knutson: But that would make them independent politically. You are proposing a second emancipation, a vista of unlimited possibilities.

Dr. Hale: They are unlimited.

Mr. Knutson: And I think we should lose no time in starting in.

Dr. Hale: I believe, Congressman Knutson, that if we could get just one plant started in this year of 1940 and positively encouraged, we could show you congressmen the greatest thing you ever beheld. But you must encourage us, because the road is rough and strewn with rocks.

Mr. Andresen: You speak about rocks being in the road.

Dr. Hale: Yes, sir, rocks and still more rocks.

Mr. Andresen: Just what obstacles have you run into, in your inability to secure co-operation and aid from our Federal institutions?

Dr. Hale: Well, it isn't always from the Federal institutions. I had better preface that by saying I happened to be in an industry myself until 1934 when I retired from regular work, and after that I thought I would take up some new activities. Now, I find it isn't quite so easy as I thought it was. In industry we all work together, and each takes great care not to tread on the toes of the others. But when you get out and start something new, there isn't anybody's toes you can't tread on, and every forward thrust is met by repulse.

Mr. Andresen: You then feel this should be a co-operative movement in which both industry and Government should work together to develop new uses for agricultural products?

Dr. Hale: I believe sincerely the way to start this new industry is to look at it face to face, with the possibilities ahead, and say, "Let

us give it a trial." "Let every man and woman lend it encouragement."

For seven long years we have heard of the Government experimenting here and there, and not one single Government experiment has ever been performed chemically in this chemical age. What do we, as chemists, think? Naturally the money expended in experimentation and development by private enterprise must be written off. Well, the farmer hasn't any money to write off. That is his trouble. And all of the industries are satisfied. Why should they go out and start a new industry?

When the telephone came along, you don't think the telegraph people went around patting Mr. Bell on the back. No, they kicked him around the lot.

Mr. Knutson: Isn't the Government giving every possible encouragement?

Dr. Hale: Discouragement, yes.

Mr. Knutson: What is the matter with you fellows? Everybody else can get all they want.

Dr. Hale: We seemingly lack oomph. However, I would like to have you keep in mind one or two of the criticisms heaped upon a poor mortal trying to get this industry started. One of them states that you cannot expect a 25 cent alcohol to compete with a 5 cent gasoline!

Gentlemen, we never had such an idea. We never hoped in five years to have it compete with a 5 cent gasoline. That is not what we are striving for; and until you get the correct picture, you cannot understand this problem. This agricrude alcohol or agrol competes with 100 octane fuel, and not with gasoline. When we put 100 octane fuel as isooctane into lower grades of fuels we raise the general average octane of resulting fuel to command a higher price. For every 10 points rise in octane value, it is permitted to charge 2 cents additional per gallon.

Let us imagine (only imagine!) that gasoline is given away at the refineries, and given away at the filling stations. This makes it possible for agrol to sell at exactly 20 cents and compete with premium fuels prepared from the base gasoline. For, if I take away one-tenth of nothing, I believe the best mathematicians say I have taken nothing away. Consequently, if I add 1/10th of a gallon of agrol I have added 2 cents (i. e. 1/10th of 20 cents) to the price of blended fuel; and a price differential of 2 cents is likewise permitted by reason of having thereby increased the octane rating of final blend by approximately 10 points.

Now, nobody to my knowledge is giving gasoline away. So let us say it is 5 cents at the refinery, and 10 cents at the filling station. They have to pump it, of course, and we don't have to pump agrol. If we take 10 cents as the price at the filling station, and take away 1/10th of a gallon in volume and replace this tenth portion by an equal volume of agrol at 30 cents a gallon, we shall find that we have raised the price of blended fuel to 12 cents per gallon; a gain

in perfect accord with the consequent rise in octane rating of 10 points for this new fuel. Consequently, there is permitted a 2 cent higher price than the unblended fuel of lower octane value.

In other words, we are permitted to charge 30 cents for agrol to compete with premium fuel made from gasoline at 10 cents, and we are permitted to charge 20 cents for agrol to compete with premium fuel made from gasoline at nothing.

Nebraska, as Mr. Robinson has told you, has passed certain very favorable laws. If you work it out, you can charge 35 cents in Nebraska for a gallon of agricrude alcohol and still come within the differential. Certainly we ought to be able to make alcohol to sell at this latter price.

As for the future price of agricrude alcohol it can be made for much less than 20 cents per gallon from grain at 50 cents per bushel; possibly for 12 to 13 cents per gallon within three years. We are not giving out at this time, either to the public or Government Departments, just what our discoveries have led to. In due time full publication will be given.

Furthermore, the saccharification of wood cellulose now promises us a low-priced alcohol by new fermentation processes. We anticipate something like 6 cents as cost of a gallon of alcohol. We fully expect to see agricrude alcohol, or agrol, offered on the market within ten years for less than 10 cents per gallon.

At such time we shall be in position to laugh at the petroleum interests, all good friends of ours, of course, when they ask us to hold up the price of alcohol so as to permit the sale of their high-priced gasoline costing as much as 5 cents per gallon. It is not at all unlikely that they will prefer to purchase their gasoline from us,—that is, I mean, a synthetic isooctane made directly from alcohol by processes even now pretty well worked out.

Chemically speaking, gasoline of today is a mixture of compounds and naturally cannot perform as a mixture along any line laid down by one of the components. Now among the components in gasoline some burn well, and some burn scarcely at all. In fact, one of them is used as a standard to find out what does not burn. But every gallon of gasoline contains a dozen or more different entities, and alcohol contains one entity, ethyl hydroxide.

Mr. Knutson: And that burns up immediately?

Dr. Hale: Before the gasoline can burn. That is the thing engineers cannot understand, but beginning organic chemists with only one course to their credit understand it. The reason lies in the intimate position of the oxygen atom within the alcohol molecule and the greater ease for succeeding oxygen molecules to interact with this alcohol molecule. Hydrocarbons, such as gasoline, contain no oxygen and hence resist more strongly any interaction with

oxygen. Alcohol actually burns before gasoline can get started to burn. To prove it, just mix your gasoline with 10 per cent of alcohol and then combust the mixture with only one-fourth the calculated quantity of air, and you will find the alcohol thoroughly combusted.

Furthermore we recognize fully that in these combustions there must needs arise a certain quantity of incompletely burnt carbon compounds by way of an equilibrium within the cylinders. Where alcohol is present, and so soon as even a trace of gasoline is burnt, there is diverted into this backlog of partially burnt material no trace of the alcohol. Such is in accordance with certain basic laws of organic chemistry we cannot discuss here. The upshot is that no part of the alcohol can lead to production of poisonous carbon monoxide or cancer-of-the-lungs producing effluvia now weakening our populace. It is indeed sad to contemplate that through greed and selfishness we are doing everything we can to obliterate ourselves from this planet.

All we want to impress upon you is that alcohol is the ideal component of a fuel for internal combustion motors. We hope too that petroleum interests will view this new industry in the light of chemical advance and national solidarity. They may well enter this greatest of industries and create for themselves a position of honor and esteem among the citizenry.

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Thus the conference report. Let us add that the objectives of farm chemurgy transcend the immediate purpose mentioned by Dr. Hale on the occasion referred to. Mr. Carl B. Fritsche, Managing Director, Farm Chemurgic Council, declares the three larger objectives of the movement to be:

1. To advance the industrial use of American farm products through applied science and at a price profitable to the producer; 2. to encourage the production in this country of new crops and crop products now imported from abroad; 3. to preserve the American market for the American farmer.

According to the same authority on the subject: "The program is founded on the philosophy that so long as poverty thrives in rural America, the nation as a whole cannot enjoy enduring prosperity."

This age of iron and steel is not a great age. It shows no great men. There is everywhere a famine of intellect. A crowd of mediocrities fill the places occupied by the giant geniuses of the past. And they have one and all this characteristic—they are filled with the spirit of revolt.

Denial, revolt, the supersession of all existing forms of government or religion, to make way for schemes as visionary and undefined as Utopias and *New Atlantides* always are—this is the *Zeitgeist*, the spirit of the age.

CANON P. A. SHEEHAN

## "AND HOSPITALITY DO NOT FORGET"

IT was in December, 1932, that Dorothy Day, a convert from Marx to Christ, stood on a balcony in Washington looking down on a hopeless, surging mass of uprooted humanity pressing on to the Nation's seat of Government in quest of help in their material needs. She saw them turned back by clubs and tear bombs. All the burning love of humanity that had made her a leader in left-wing circles went out in a wave of sympathy to these broken ranks of broken men and all the dispossessed and disillusioned masses of men and women whom they represented. She was once more the revolutionist. More poignantly than ever she saw the need of social revolution, lest civilization perish before the rising tide of want and despair.

No longer could she think in terms of a revolution of violence. Only a revolution to Christ, a revolution of peace and love, could help. It was the Feast of the Immaculate Conception and to the Shrine of America's Heavenly Patroness she had recourse, praying for light as to how to proceed. On her return to New York she found that Peter Maurin had called at the apartment where she was living with her brother and Spanish sister-in-law. Peter had looked like a tramp to the former, but the latter, with a Latin's courtesy, had asked him to return. He did so and unfolded in repeated visits his plan for social reconstruction. Accustomed to much more complicated approaches to the social problem, Dorothy Day was no easy convert to a plan that "was so simple," as she later said, "that only a child or a saint could have conceived it."

Here was a man whose interest in international financiers was only casual, but whose whole program was reducible to the three simple points that have formed the basis of "The Catholic Worker" technique ever since: 1) clarification of thought through round-table discussions, 2) relief of immediate needs through the practice of the Works of Mercy in Houses of Hospitality, 3) long-range relief through the establishment of Catholic Farming Communes, exemplifying production for use and not for profit. He proposed the publication of a paper to be called *The Catholic Worker*, as a challenge to the Communists and their *Daily Worker*, and that the editors should not only write history but make it by practicing what they preached.

Dorothy was at last won over and the program was inaugurated with the appearance of the first issue of *The Catholic Worker* at the open-air gatherings of the Communists on May Day, 1933. The first House of Hospitality was opened in New York City soon after, and the first Farming Commune under C. W. leadership followed within two years. Courageous, outspoken, stressing always the primacy of the

spiritual over the material, *The Catholic Worker* was held up by Fr. Calvert Alexander, S.J., as a model of the Catholic Free Press, and was described by a New York priest as "a personality" more than a paper. This dynamic personality has penetrated into all parts of the world, and has had repercussions in many lands. Though independent, *The English Catholic Worker*, the *Australian Catholic Worker*, the *Chicago Catholic Worker*, the Canadian *Social Forum* and others claim spiritual kinship. The A.C.T.U. (Association of Catholic Trade Unionists), and the Catholic Union of the Unemployed owe their origin largely to it. Approximately thirty Houses of Hospitality from coast to coast operate with local autonomy, exemplifying the C. W. ideal of personal responsibility.

The Catholic Radical Alliance of Pittsburgh was founded in 1937 to conduct a House of Hospitality and exemplify Catholic interest in the Labor Movement. Much of its original inspiration arose from the Catholic Worker movement and it has worked from the first in friendly collaboration with the C. W. groups, adapting their technique to local needs and objectives.

The House of Hospitality began in a small dilapidated store on Wiley Avenue, in a poor section, largely inhabited by colored people. Since April, 1938, it has been conducted as St. Joseph House of Hospitality in a large building, constructed as an orphanage in 1866, which was turned over to the C.R.A. for its activities by Bishop Boyle. In February of this year Father Charles Owen Rice, who became the spiritual director of the group early in its history, was released by Bishop Boyle from parochial duties and took up his residence in the House of Hospitality, where daily mass is now offered in its small chapel. It is an unusual congregation, consisting for the most part of men who were homeless until they found St. Joseph's House, that daily participates in the Divine Sacrifice. The House serves as many as 2000 meals in a day and has housed more than 500 men at the peak in winter. It is an interracial house, in which colored and white, Catholic and Protestant, live and work in harmony. About thirty men comprise the staff, doing the cooking, laundry and office work, keeping the place clean and extending the helping hand to the less fortunate who come to the House for temporary shelter and food. Most of the staff first came to the House "in the line" and can appreciate the delicate Christian courtesy which calls the man from the road an "Ambassador of God." A score of aged and infirm men also enjoy a permanent home in the House and help as they can.

Humanly speaking the job of pastor of the dispossessed, as Father Rice at times will admit, is a discouraging and grueling one—what with the seemingly endless drunkenness, brawling, petty crime and periodical despondency,

which mark the lives of the weaker souls that have been denied their share in the comforts and decencies of normal social life. But there are also moments of joy, when God's approval can be read in the grateful eyes of a fellow creature helped along the hard journey of the utterly poor.

Such a moment came recently when a poor old couple came to Father Rice seeking their boy, who had left home long weeks before, discouraged by failure to find work or any means to help his folks. He was too unhappy to write and they had not heard from him in months. Then rumor reached them that their boy had been hurt and that he was at St. Joseph House of Hospitality. A neighbor brought them in from far out in the country. They were not Catholics, and they were wondering what sort of "mission" this House of Hospitality might be. At first they approached the priest timidly and questioningly. But his friendly manner soon put them at ease and they were gladdened with the news that their son was in the House and sufficiently recovered to go home with them. Nothing had been known of him except that he was in need and was suffering. No questions had been asked. The mother smiled gratefully through her tears and said: "That's the true spirit of Christ!"

Such incidents, of daily occurrence, make it easier for Catholic Workers and allied forces to heed St. Paul's inspired counsel:

"And hospitality do not forget; for by this some, being not aware of it, have entertained angels."

WILL WOODS,  
Pittsburgh, Pa.

## SINISTER IMPLICATIONS

**C**OMPULSORY military service, based on the obligation of all males of a nation of a certain age, capable of bearing arms, to enlist in times of peace, is a permanent result of the *levée en masse* adopted in France during the Great Revolution. It is not identical with militarism which may exist in a nation depending for its armies, to be used either for defensive or offensive warfare, on a system of voluntary recruitment. Europe knew militarism long ere standing armies were composed of citizens of a country, compelled to serve irrespective of any consideration except that of physical fitness. While universal military service may foster the spirit of militarism, it is not this danger constitutes the most serious objection to the system.

An army of men, drafted in peace-time, largely against their inclination and the will of individuals to be subjected to the routine of the barracks for a considerable period of time, is bound to create discontent, and that not alone among those immediately affected. Every taxpayer soon realizes that his burdens have been increased and are being kept at a high level by the cost of the military establishment, the ex-

istence of which may make itself painfully felt to him also in other ways.

Leo XIII, who in his days observed the growth of European armies based on compulsory military service, dilated on this very subject in the encyclical on "The Reunion of Christendom," issued in 1894. The great Pope and statesman declared that the treasures of States were exhausted by the enormous expenditures for military purposes, adding, "the national resources are frittered away, and private fortunes impaired; and this, as it were, armed peace, which now prevails, cannot last much longer. Can this be the normal condition of human society?"<sup>1)</sup>

Until the advent of Fascism in Italy and National Socialism in Germany, Socialism and Communism grew apace in the very countries of Europe which had developed huge standing armies, made up of men subject to compulsory military service. In spite of every precaution to suppress subversive propaganda among uniformed citizens, the anti-militaristic policy to which Socialists profess appealed to men daily made to feel the hardships and sacrifices inseparable from the routine of military life. Suicides were frequent in European armies<sup>2)</sup> as was evasion of military service. Moreover, the private became painfully aware of the gulf which separated him socially from the officer.

What reason have we to believe that the discontent engendered among men in a conscripted army would not, in our country, be carried back into private life by thousands of youths irked by the experience that officers were a class apart? Men trained for the officers reserve corps would, to judge by European experience, be even more prone than officers of the regular establishment to widen the breach. They would create the impression, that officers constitute an "upper class," right on Main Street.

In addition, a large percentage of the drafted men will arrive at the conviction that they have suffered a loss of time and opportunity to prepare for life's work while serving in the army. Not infrequently the transition from home life to the barracks will prove harmful to young men and discredit "militarism" in the eyes of parents and educators. Leo XIII speaks of this. He says:

"Inexperienced youths are removed from parental direction and control, to be thrown amid the dangers of the soldier's life; robust young men are taken from agriculture, or ennobling studies of trade, or the arts, to be put under arms."<sup>3)</sup>

We will be spared none of these experiences, once compulsory military training has been imposed on the Nation. In fact, in our case, discontent may be added to by the following factor: the contemplated draft is to be selective. We do not believe it possible to carry

<sup>1)</sup> The Pope and the People. London, 1912, p. 233.

<sup>2)</sup> Cf. Mayr, Geo. v. Statistik u. Gesellschaftslehre, Vol. III, Tübingen, 1917, pp. 338-39.

<sup>3)</sup> Leo XIII, op. cit., p. 233.

out this plan in a manner so equitable that no favoritism will be shown anyone. All in all, conscription will prove not merely a costly experiment but a departure from American ways bound to affect unfavorably our political and social system. It will prove, we believe, a departure inimical to the development of a healthy Democracy.

F. P. K.

## WARDER'S REVIEW

### Not Easily Exterminated

THE Leftist intellectuals of our country, and they were numerous until last fall, quickly deserted Communism, become unpopular because of Moscow's deal with Germany to divide Poland. Confirmed Reds have been driven underground and the Communist Party as such is certainly not prospering at the present time.

If one may believe *Labour Monthly*, a British publication, it is otherwise in England. It is claimed that:

"The Communist Party is in every way far stronger today than it was at the outbreak of war. Its politics have a far greater appeal to masses of thinking British workers. At the very moment these lines are written [probably late in May], word comes of scores of new members for its factory groups, new branches where none existed before . . . The membership of the Communist Party and the sales of the *Daily Worker* [London] have both substantially grown since last September. The circulation of the *Labour Monthly* has grown from 7,000 to over 16,000. Lenin's 'Selected Works' [in 12 vols.] sold in 598 copies in the last quarter of 1938, and 6,782 copies in the last quarter of 1939; in the same quarters the sales of the sixpenny 'Little Lenin Library' rose from 2,598 to 11,079. The latest of this series, published in the new year—Lenin's 'War and the Workers'—sold 10,000 copies itself in one month, and a second ten thousand have been printed."<sup>1</sup>)

In addition the article asserts that "not a Communist pamphlet is published today which does not pay for itself, by tens and scores of thousands of sold copies." But above all, it is claimed, "the immense increase in working-class, financial support for the *Daily Worker* in 1940 remains today, just as thirty years ago with the Bolshevik *Pravda*, proof of the deep affection and confidence which the best elements of the British people feel for the Party." More than mere color is lent to the statement by the claim: "the *Daily Worker* Fighting Fund alone received from its readers in 1939 over 15,700 pounds (about \$65,000 in our money)." We have no reason to doubt the correctness of these statements.

Unfortunately, information of this kind is carefully kept from American newspaper readers. Our country's bourgeoisie has adopted the attitude of "make believe that conditions are just what they should be. And for the rest, let us depend on the police to suppress the Red vermin." It evidently never occurs to these people that Gracchus Babeuf, who displeased

the members of the Third Estate just come to power by preaching Communistic doctrines at the time of the French Revolution, was promptly sent to the guillotine. But ideas are stubborn; they survive decapitation, imprisonment, exile and persecution. Babeuf has been dead these 143 years, but the conviction that something must be done about the inequality of ownership of property still lives.

### The Two Civilizations

ON a recent occasion, the *Catholic Times* of London reports, "two Irish experts on world affairs, the Most Rev. Dr. Browne, Bishop of Galway, and Professor J. M. O'Sullivan, M.A., T.D., of Dublin, warned the Irish people against the forces which were trying to break down, not Christian civilization, but the civilization which for two hundred years had endeavored to get along without God, to destroy man's faith in God and in himself, to turn him into a savage and the world into a jungle."

The distinction between the two civilizations referred to is not, unfortunately, sufficiently recognized by many Catholics. All too commonly the civilization of the present is referred to as if it were fundamentally Christian, whereas in truth it is powered and directed largely by ideas and principles at variance with the tenets of the natural law and revealed truth.

A well known agnostic of the latter part of the 19th century, Thomas Davidson, knew where to look for the roots of the civilization to which the Irish speakers referred. Presenting to those attending his lectures what he thought should be the "Task of the Twentieth Century," Davidson remarked that "in the modern world, human reason is elevated to the first place, and all authority, nay even the existence of God himself, has to come before its tribunal, and accept its verdict . . . If God cannot prove His existence and authority to human reason, then reason—*man*—will have none of them."<sup>1</sup>)

The author of this blasphemous statement correctly insists: "It would be impossible to overstate the momentousness of this charge." Making this false doctrine his own, Davidson concludes: "It is not only a change from authority to truth, and from faith to science, it is a change from moral servitude to moral freedom. For man is free only when reason is the ultimate court of appeal."

Having referred to the influence exercised by Locke and Descartes, and by Hooker and Hobbes—the latter two are called "the parents of Rousseau and the French Revolution"—Davidson states: "From them comes all modern thought, in all its different phases, from the crassest materialism to the flimsiest idealism." It was in the 18th century, he asserts,

<sup>1</sup>) Davidson, Thomas. *Education of the Wage-Earner. A Contribution toward the Solution of the Problem in Democracy.* Boston and N. Y., 1904, p. 28-9.

<sup>1</sup>) Loc. cit., London, June, 1940, p. 359.

"the movement of the two previous centuries toward freedom of thought and individualism in life were carried to extremes, and a new movement begun, what may be called the movement toward economic freedom. It is *par excellence* the century of down-breaking in all spheres of life and thought."<sup>1</sup>) Thus a man whom the *Spectator*, of London, declared "one of the twelve most learned men in the world at the time of his death," in 1900.

Such are the spiritual and intellectual foundations of that modern civilization referred to above. They have proven exceedingly unstable; hence the "down-breaking in all spheres of life" continues uninterrupted. Justifying the fear that barbarism may prevail in the end. Should this come to pass, civilization will have been destroyed not by Africans or Asiatics but by the barbarians modern civilization has generated in its own womb.

### "War and the Islands off Venezuela"

IT has long been foreseen that for the sake of raw materials wars would be fought by the great nations of the world in our days. It was also known that the pressure of economic necessity and capitalistic expansion responsible for the conflict would not permit the American people to sit quietly by while such treasures as oil, iron, tin, and what not, would be fought over by contending powers.

The caption is not of our making. We appropriated the subheading of an editorial, "Petroleum Imports Receive Attention in Washington," by Russell B. Brown, General Counsel, Independent Petroleum Association of America, and published in the organization's monthly. According to Mr. Brown, his clients have "on many occasions pointed out the danger of this nation becoming involved in foreign wars because of the exploitation of the petroleum resources of other countries by American companies. The attempts (!) to sabotage the refineries in Curacao and Aruba off the coast of Venezuela by German and Dutch fifth columnists once more brings this issue to the fore. The fact that United States navy men are placed on guard about these refineries indicates the seriousness with which the situation was viewed by the government."<sup>2</sup>)

The significance of the latter statement will not be lost on our readers. Equally revealing are Mr. Brown's further remarks:

"It has been reported, but not officially, that some in the State Department have been considering proposals that this country buy the Dutch holdings in Venezuela in order to prevent their falling in the hands of the Third Reich. This would give a new and considerable advantage to the company now operating there besides making the United States the armed protector of that company's investment in those holdings. It would be one more proposal to 'buy our way into a war.' This has not been confirmed by the State Department but has been the subject of considerable discussion."

In the light of these revelations, the willingness of certain Senators and Representatives to

grant the President the power to use the mobilized National Guard also in South America, assumes a serious meaning. It appears the people are being sold down the river!

### On the Economic Warfront

ECONOMIC autarchy suddenly has become extremely obnoxious to our national political leaders. Their present attitude was reflected in a United Press dispatch from Havana, dated July 25, declaring: "An 'open door' for trade throughout the world, based on fair practices, non-discrimination and peaceful motives 'when other nations are ready to do likewise,' was proposed by the United States at the conference of American foreign ministers today."

An excellent policy; unfortunately, it does not accord with certain features of our economic history. We began long ago to strive for self-sufficiency, which was largely given unto us by nature in the agricultural sphere, while consistently fostering a tariff policy intended to make us as independent as possible of foreign industrial products.

In 1892, Major McKinley, ultimately promoted to the Presidency of the United States by the groups whose interests he had fostered as the spokesman in Congress of high tariffs, insisted:

"Let England take care of herself, let France look after her interests, let Germany take care of her own people, but in God's name let Americans look after America."

This was certainly not urging an 'open door' for world trade. Major McKinley championed a system which made use of the Nation's flag for the promotion of the financial and economic welfare and power of the men Thomas Jefferson called "the traders." As Franklin Pierce, of New York, asserted in the paper read by him before the International Free Trade Congress at London, in 1908:

"Mr. Cecil Rhodes maintained that the British flag was one of his assets in business, and the American flag is the principal asset of the manufacturers of the United States. They have appealed to it for forty years. During that period the Republican party has identified itself with Providence. Its members speak reverently of duty and destiny, of the Stars and Stripes and a protective tariff. Under such patriotic professions as these ninety millions of people are being plundered by a body of as unconscionable politicians as ever pillaged a people."

This system prevails to the present day. Mr. Hull's trade agreements constituted an honest effort to mitigate the effects of a system which cannot possibly be eliminated at one stroke. But the European war has now created conditions which demand a re-orientation regarding the economic policy to be observed towards foreign nations. It is not merely autarchy, as practiced by the totalitarian States, has brought us to this; it is barter that offends us, because it challenges the existing mode of international trade and finance.

1) Ibid., p. 30.

2) Loc. cit., August, p. 10.

## Not Inexhaustible

THE New Dealers' hue and cry over soil butchery was animated to an extent by political motives. Soil conservation became a means of dropping alms into the hat of the farmer with the intention of covering with a coat of sugar the stark fact that reduction of certain agricultural staples was unavoidable, because foreign markets for those products had been largely sacrificed in the course of the last 30 or 40 years. But little is being said by the same people, on the other hand, regarding waste of any other kind.

The waste of iron, for instance. The soil we will always have with us; depleted soil may be rejuvenated. Even the effects of erosion may be overcome to a certain extent. But once the iron deposits of our country shall have become exhausted, they cannot be replenished. Nevertheless, we are as wasteful of this ore as we always have been of the soil. As early as 1765, a shrewd English observer, the author of "American Husbandry," called attention to the reckless exploitation of the farm lands along the Atlantic coast, and denounced as criminal the careless methods then in vogue. "His anticipations," remarked Professor Comans years ago, "have long since been realized."<sup>1</sup>

The exhaustion of native iron ore is bound to cause future generations to deplore the waste the generations we know are guilty of. Our Pittsburghs, Garys, Birminghams may be turned into "blighted areas," such as those the translocation of industry, due to the World War, has created in England. Professor Comans well knew that the "exhaustion of mineral resources has gone on apace," and quotes the opinion of the United States Geological Survey's experts that, "at the present rate of output all the high grade ores will be exhausted within 30 years, when we must have recourse to inferior or less accessible deposits."<sup>2</sup>

The author of these statements thought, however: "iron is a raw material that may be used over and over again, the wrecks of the scrap-heap being turned into the furnace." This opinion neglects to take into account our exports of pig iron, manufactured iron, steel products of all kinds, and of scrap, huge quantities of which have gone to Japan, for instance, in recent years. Moreover, iron is subject to destruction by rust, which annually corrodes many thousand tons of this important material, due partly at least to neglect of protection, another element of our wasteful habits. In addition tinning and enameling of iron result in waste; iron thus treated becomes useless for any but the more unimportant purposes to which this ore is put. This explains the unsightly water holes and hollows, not to speak of the innumerable waste-lots, found in the en-

virons of almost any village or town the country over, filled with the bodies of once stately auto-equipages—they are not worth salvaging.

It is thus we are wasting the substance of future generations. Furthermore we are leaving them a legacy of debt, Federal, State and municipal, from which they may find no other avenue of escape except that of bankruptcy.

## CONTEMPORARY OPINION

THE causes of the French debacle are many, and it is too early to attempt to assess responsibilities. Some of us who love France and have many friends there have watched with growing despair in recent years the not inexcusable conviction among some of the best elements in the country that *l'Albion perfide* stood for Conservatism at home and Jacobinism on the continent.

*The Times* thought a forty-hour week bad for England and good for France; so did the Labor Party. The Communists were rejected in the British trades union movement, and supported in their interferences in every other country by our industrial leaders. We did not even take the trouble to be self-consistent. Readers of *The Times* were told that the early strikes of the Popular Front régime were not revolutionary, and a year later they were asked to admire M. Blum's handling of "the revolutionary strikes of last year."

It is not easy to explain to an intelligent Frenchman why we should regard so benevolently forces which were ruining his own country, and would not have been tolerated here even by moderate progressives . . .

REGINALD J. DINGLE,  
in *The Tablet*<sup>1</sup>

That a reconstructed Europe will take the form of much larger and more regulated economic groupings is taken for granted. And that it will be characterized by an organized effort and a ruthless will to dominate is considered all too probable . . . In the prevailing view, trade is headed toward a barter basis with governments controlling both the nature and the volume of transactions. This has been established Hitlerian practice. Similar selective and concentrated purchasing policies were adopted by the British and French. This form of trading is typical of the managed economies, to which most of Europe is expected to be driven, either through poverty or force.

To trade along these lines would require a change in our own principles as well as some realistic bargaining. The outlook is further clouded by an element of unknown importance. Some feel that the most ominous innovation devised by Hitler is in making an hour of labor the unit of value in the internal German economy. This has been noted in Europe more close-

<sup>1</sup> The Industrial History of the U. S. New ed., N. Y., 1911, p. 383.

<sup>2</sup> Ibid., p. 384.

<sup>1</sup> "Britain and the Revolution in Europe," London, July 20, 1940.

ly than here. If introduced into world commerce it might well have revolutionary effects. And the effects on a high-cost nation such as ours can easily be imagined . . .

An almost unanimous opinion is that our internal economy will have to be organized along much more integrated lines. The agricultural, the labor and the industrial problems will cease to be separate problems and each become a part of a single national interest of obtaining a maximum employment, production of wealth and exchange of goods. That this may involve price fixing in the case of some farm products is no longer much debated.

The general view is that we shall have to make our economy work more nearly up to its potential capacity. Not merely to replace the probable loss of markets, but to meet pressures both from the outside and the inside. One of these is heavily increased taxes, due to the expanding defense program. Unless we can greatly enlarge our production and distribution of wealth, these growing taxes will have to come out of the general standard of living. To keep on a perpetual war footing has meant poverty in other countries. Although richer, we can escape this only by the best of management.

PHILIP S. ROSE, Editor  
*Country Gentleman*<sup>1)</sup>

There can be no united citizenry unless that citizenry has respect for its Government, unless Americans believe that their Government is honest, efficient and trustworthy. They must believe that it truly represents them, that it spends their money wisely to achieve the best results and that it has worthy and efficient people to do the day to day work of giving service in manifold ways.

This question of the attitude of the general public toward its Government was brought home to me very forcibly just the other day. I received from the State Director of Civil Service in my State a memorandum starting with the following sentence: "One of my principal concerns at the present time has to do with the relatively low prestige of public service employment in Rhode Island." He went on, "It is the exception to find good people seeking public office rather than the rule," and again further on, "It is disturbing to me to find a group of young men on the threshold of their careers who were thinking not at all of the possibilities of State public service employment." These statements simply reflect the fact that the young men and women graduating from our high schools and colleges very rarely think of the public service as offering them a life career.

Is that the proper feeling for representative Government to engender in the hearts of its citizens?

Is that the public attitude we want to match against the fanatic devotion apparently engendered by totalitarian systems? Why does

this condition exist here, when it is a fact that in some other nations those who stand highest in the great universities almost invariably go into some branch of their government service?

Government is as much a business as banking or manufacturing. Particularly during the past few years it has become highly complex, and if it is to be operated efficiently, it requires ability, brains, training, initiative, intelligence and all the things which any business requires.

If there is a substantial group of citizens which holds the public office holder in scorn and contempt, it is nobody's fault but our own. When I say "we," I mean the elected officers of American Government, and those who have been our political forebears.

WILLIAM H. VANDERBILT,  
Governor of Rhode Island<sup>1)</sup>

Today, in an overwhelming emergency, the President is taking for the first time the steps pointed out to him as necessary *preparatory measures* well over two years ago. The astonishing record of neglect in the past is now being plastered over and obscured by the pyramiding of huge appropriations which cannot now be spent—by proclaiming vast additional programs for war material which (as things stand) cannot be manufactured—by taking cover behind distinguished names in industry instead of tackling the actual task with necessary legislation and with a rational, nationwide mechanism for mobilizing industry and labor. Above all, instead of grappling with the critical needs of an immediate situation we are taking refuge in vast and nebulous preparations for 1942, and in naval projects for a still more distant future . . .

The consistent record of the President and of both parties in Congress, the adroit hocus-focus of the Fireside Chat on national defense, the eagerness of Congressmen and Senators to avoid responsibility, the readiness of the public at large to accept pleasant falsehoods and illusions rather than face unpleasant facts—all this makes an outstanding example of the political habits which have brought France and Britain to their present grip with realities . . . The habits are not weaknesses of a political institution, but faults of character—Roosevelt's character, the character all of us have gradually fallen into.

T. H. THOMAS,  
*The Atlantic*<sup>2)</sup>

. . . Getting into a great sweat is the worst thing that an excitable, violent, ill-balanced people can do. It has kept us at the mercy of designing demagogues, propagandists and swindlers throughout our national existence, and dearly have we paid for every indulgence.

PROFESSOR ALBERT J. NOCK

<sup>1)</sup> "Our First Line of Defense." *State Government*, July, 1940, p. 140.

<sup>2)</sup> An Army Without Arms. August, pp. 143-44.

<sup>1)</sup> August, p. 16.

# THE SOCIAL APOSTOLATE

## Theory

## Procedure

## Action

### Sacrifices, a Fundamental

**H**ELPING people to help themselves, Rev. Dr. Coady, director of the Extension Department, St. Francis Xavier University, at Antigonish, N. S., told officers and members of the Canadian Livestock Co-operative (of the Maritime Provinces), was fundamental to co-operation. And instead of calling on Government, philanthropic funds or schools to supply the initiative, the speaker informed his audience:

"The farmer, the fisherman and the industrial worker must be mobilized to carry the load. They will meet with difficulties but they will succeed if mobilized properly."

Nor did Fr. Coady hesitate to declare that

at present these workers have a false philosophy:

"They think they are doing enough when they do their jobs, but if the change is to be made they will have to work plenty of overtime for nothing. The people we need are the farmer, the fisherman and the industrial worker to carry us out of our present situation."

Quite true. Neither the desire for organization, nor what it grants, power, will make of the mass of workers a leaven fit and able to regenerate society. Reformations, true to the meaning of the word—*re-formare*—can not be brought about overnight or by a people lacking the spirit of sacrifice and service. Because this is so true, history records so many revolutions and so few reformations.

### The Corporative Order

#### An Important Feature of Corporativism

**W**RITERS are generally agreed that a wide gulf separates the liberal, atomistic conception of the State and society, and the totalitarian conception. Further, they are agreed the liberal concept which has dominated the world for some hundred and fifty years has not proved the best possible plan for the ordering of men's public and private affairs, although for the most part they strongly repudiate the totalitarian philosophy.

What seems to have been lost sight of is that the liberal and totalitarian conceptions, while opposites, are by no means alternatives. The existence of a middle ground, an area of compromise, has been overlooked. It is the contention of many distinguished students of government this compromise can be effected only along the lines of a corporative organization, if it is to prove satisfying and stable.

Thoughts of this nature are expressed by Rev. Cornelius Lucey, of Maynooth, Ireland, in his pamphlet, "A Christian Alternative to Communism and Fascism."<sup>1</sup> Declaring that Christian corporativism is not a hap-hazard compromise, Fr. Lucey defines it as "both a movement and a social philosophy. As a movement, its program is the creation of a completely new set of public social institutions, namely occupational societies. As a social philosophy, it formulates and justifies a number of principles about social life."

These two principles, the author affirms, are the principle of subsidiarity and the principle of the organic structure of society. In explanation of the first, he asserts "every society exists only to help individual men and women to do what they could never do by themselves. Hence, individual men and women are not to

sacrifice their initiative and self-reliance as the totalitarians demand. Nor yet are they to think themselves all-sufficient without society as the Liberals think. Rather are they to expect society to help them if, and only if, they are trying to help themselves."

The second principle, that of the organic structure of society, Fr. Lucey expresses thus: "The social organism is like the organism of the human body in that it must be made up of different organs to be perfect." This simply means that our social life will not be a full one, if we have only one society (the State), or very few societies, just as our bodily life will not be a full one, if our body is without organs, such as a tongue, eyes and the like.

"Rather we must have in addition to the State many other societies, or social organs as we may call them—to be precise, as many other societies as any number of citizens may have interests which they wish to prosecute in common."

The five requisite societies are then detailed: family, local councils, the Church, the State, and occupational society. However, Fr. Lucey insists, "of all these organizations, occupational society is the only one that does not exist, in some shape or other, at the moment . . ."

"What organizations we have in industry, for instance," the author resumes, "are all on class lines, and none on occupational lines; they are unions of employers alone or of employees alone, but not of employers and employees together. There is no one, therefore, to look after the interests of each occupation as a whole, no one to speak to it or for it with the voice of authority—except the government. And there is no one to stress the common link between employers and employed in each industry."

The true function of these associations, Fr. Lucey points out, is to relieve the State of

<sup>1</sup> Cath. Truth Society of Ireland, Dublin.

duties, assumed or otherwise, with which it should not rightly concern itself. The occupational union, he believes, serves to defend the interests of its members against competing occupations and the State itself, and plans the economy of a particular group, promotes standards of efficiency within it, and knits together the different classes.

This one feature of Christian corporatism is

of supreme importance. Neither it nor the corporative plan in general, however, the author remarks, is foolproof. "No institution in the social life is. Hence Pope Pius XI adds in his encyclical [On the Reconstruction of Society] that if we are to expect the corporative organization to bring us to social peace and prosperity we must necessarily reform men's manners and morals as well."

## The Youth Movement

### In the World of Tomorrow

YOUNG people today are asking many questions regarding their future and their opportunities. A troubled world is finding difficulty in supplying the answers, for such as are usually given are unsatisfying. More successful than most attempts to answer some of youth's questions was the Forum of Youth and Industry conducted in New York City not long ago. Hundreds of questions had been submitted by students of more than 80 colleges and universities.

Four men constituted the board responding to the queries. These were Dr. Karl T. Compton, president of Massachusetts Institute of Technology; Dr. Ernest M. Hopkins, president of Dartmouth College; General Hugh S. Johnson; and Mr. Charles F. Kettering, vice-president of General Motors Co.

To General Johnson's way of thinking, neither a Phi Beta Kappa key nor an athletic letter is of value in applying for a job. Mr. Kettering expressed the opinion industry has not "scratched the surface" of expansion. Dr. Hopkins contended the profit motive, the modification of which has been favored by many Catholic sociologists, economists, etc., will be "the predominant incentive" in stimulating progress "until we get a better human race."

Young men were advised by the group not to attempt to marry their employers' daughters, because if one tries to jump too many rungs, "the one on which you land might break." Family connections were also held to be of little value in the long run. It was affirmed that all unemployment "will be taken up," provided "you get the proper expansion in industry." In answer to the question, can a young man of intelligence, but little formal education, work his way to the top, or is a college education becoming a prerequisite to high executive leadership, the board cautioned youth that some are harmed by a college education, although in general the university trained men have better opportunities. Moreover, liberal arts students were said to be on an equal footing with technical school graduates, after a number of years in the world.

The answers given by members of the board indicate they are based on a utilitarian standard, at least to an extent. But as a group, they are convinced that youth has a definite opportunity in the world of tomorrow. Add to

their statements an admixture of sound moral and ethical principles, and the conclusion is more than merely valid.

Although progress has, of course, been hampered by the war, the Canadian Catholic Youth Union, organized two years ago, has made headway. The first national convention, conducted in October, 1938, was devoted almost exclusively to a discussion of principles. The work since then has centered about the translation of theory into practice. The purpose of the Union is "to inform and aid, to group and unite, and to inspire and direct all individual societies and groups of Catholic youth in our national life so that they may converge in harmony toward the common good."

The Union is now a national center for the widespread activities of Catholic youth in the Dominion. As such it serves as a clearing house for ideas and action throughout the dioceses of Canada. An activity exemplifying this phase of the work is the survey of Catholic youth activities and organizations of the country made during the past year.

Concerned primarily with the English-speaking Catholic young men and young women in the Dominion, the C. C. Y. U. proposes to stimulate growth, not force it. Commenting upon its relationship with the French-speaking organizations, Timothy P. Slattery, co-president, writing in *Culture*, quarterly review published in Quebec, remarks that "since the French-speaking and the English-speaking groups tend naturally under neglect to lapse into two unrelated worlds of their own, we must bend our best efforts to preserve that inspiring spirit of co-operation that was created at our first convention . . ."

Seeking to grant guidance rather than rigid direction, the Union respects the autonomy of the individual youth organizations, allowing for distinctions in activities. Officers of the Union hope that out of the war will come an appreciation of the personal dignity of man, the essential liberty of the individual as a free moral agent, and the necessary Christian foundation of society.

Any organization able to accomplish what the Canadian Catholic Youth Union has achieved in the stress of war is worthy of scrutiny if not imitation.

## Rural Problems

## Rehabilitation of the Landless

THE hard reality of facts is lost sight of by reformers whose good intentions are not sustained by the insight into affairs gained from experience. To make owners out of sharecroppers, self-sustaining farmers out of indifferent farm tenants and easygoing seekers after new land, is a task that involves more difficulties than enthusiastic promoters of rural life take into account.

The well-argued set of resolutions adopted by the Twenty-seventh Annual meeting of the Washington Irrigation Institute, conducted at Yakima last December, have something to say on this subject worthy of our attention, under the special caption of "Settlement Policies":

"This history of reclamation development in the West and the experience of Washington Irrigation Institute during the 7 years of its existence demonstrate beyond question that where projects are settled by men experienced in farming and so equipped financially and otherwise as to require the minimum of assistance, the future success of the settler and the project is practically assured. On the other hand, it has been demonstrated that where settlers have neither experience nor finances, but must be provided with practically everything in the way of housing and equipment, the chances for success are extremely remote. We submit that experience has demonstrated that endeavoring to

provide for the needy and the destitute by establishing them as settlers on a reclamation project is the most costly form of relief; that in the end it does not benefit such settler, while serving as a deterrent to the success of the independent settler and the project as a whole.

"We commend the policies that were followed in the settlement of the Kittitas Reclamation project and point to their absolute success. We recommend that similar policies be followed in the settlement of the Roza and Columbia Basin projects and that every effort be made to settle those projects with experienced and independent farm families who are capable of working out their own salvation with the help of proper information and advice. We submit that in such a course lies the best assurance of ultimate success."<sup>1)</sup>

It is true, the difficulties the cultivation of a reclamation plot of ground opposes to a settler are of a peculiar kind. But experience has proven over and over again that good farmers are bred and trained and not made out of the shiftless and inefficient members of a rural floating population. This does not mean these people should be left to their fate; but those who desire to obtain for them a satisfactory social and economic status should realize that they are engaged in a difficult undertaking to be faced with a missionary's spirit and knowledge of the impediments he knows he must meet and overcome.

## The Maternity Guild

## The Guild and the Physician

INTENDED to grant spiritual and material assistance to married people, to oppose the pernicious teaching and practice of birth control, and to disseminate information regarding the Catholic teachings on rights and duties in the married state, the Maternity Guild has gained a secure foothold. A considerable number of units have been established in our country and recently a Guild was inaugurated in Canada. Requests for information concerning the so timely institution have been received from a number of foreign countries and it is hoped units will be instituted throughout the world in the not too distant future.

That the Guild should encounter many obstacles was only to be expected. At the outset not a few physicians and hospitals felt the plan encroached upon their spheres of activity and consequently many declined to co-operate. Once the Guild had demonstrated its effectiveness, and had proved it in no way interfered with either physicians or hospitals, the situation was reversed and today in virtually every instance the doctors and hospitals are quite willing to assist the Guilds established in their communities.

Admittedly, there have been objections voiced from those who are unacquainted with the Guild. Since the obstetrician's fee is less under the plan than is customary, the question of medical ethics has been raised.

In this connection the conference Rev. Joseph

J. Schagemann, C.Ss.R., founder of the Guild, recently had with Dr. L. G. Leland, director of the Bureau of Medical Economics of the American Medical Association, should prove of lasting value. Informed of the purposes of the Guild, and having examined the constitution of the Guild established by Fr. Schagemann in Lima, O., Dr. Leland stated the Guild's policy to be in perfect agreement with the ethics of the medical profession.

The director pointed out that since the Lima Guild does not make agreements with obstetricians as a Guild, and leaves the patients free to select their physicians, the medical profession has no complaint to make. Continuing, Dr. Leland asserted that obstetricians will appreciate the fact that prompt payment by the Guild of the fee, and the direct disbursement to the members will tend to lessen the number of outstanding bills for obstetrical service and will also aid the medical profession in combating the attempts to socialize medicine.

Dr. Leland affirmed he recognized the wisdom of the encyclical on Christian Marriage, particularly the teaching that in her hour of danger the mother has the right to the best possible care. The fact that the Guild does not attempt to bargain for the lowest possible fees was likewise commended.

Especially gratifying was the director's

<sup>1)</sup> *The Reclamation Era*. Bureau of Reclamation, Wash., Jan., 1940, p. 28.

statement that should any county medical society condemn the Guild, because of the lack of tact in the manner of applying the plan lo-

cally, he will direct attention to the Lima Guild and suggest the manner of procedure followed by that organization be adopted.

### Co-operation and Credit Unions

#### The Locker Plant Serves a Twofold Purpose

SINCE the machine had been permitted to develop into a means of capitalistic aggrandizement, it followed that the Linde system of producing artificial ice, and ultimately cold storage, should serve primarily the ends of capital. For a time speculators and middlemen dealing in perishable farm produce made such wicked use of cold storage for their own selfish purpose than their methods which, in addition to robbing both producers and consumers, endangered the latter's health, necessitated special legislation. Nevertheless, the advantage long remained with the speculators and other profiteers.

Even thirty and forty years ago co-operative minded individuals saw the opportunity cold storage granted farmers to conduct an orderly flow of perishable products of the farm and orchard to market. The perfection of refrigeration in recent years has suggested to co-operators another possibility of utilizing cold storage for the benefit of farmers: the locker plant. A recent issue of the *Nebraska Union Farmer* reports on an enterprise of this kind, declared to be a profitable undertaking. We reproduce the account in full:

"All of the 100 locker compartments in the cold-storage locker plant installed by the Farmers Union Co-operative Exchange of Coleridge, Nebr., in the basement of its store three months ago are rented, and 12 more compartments have been ordered. L. B. Yost, manager, related to the editor of this paper when the latter dropped in at the store in the late afternoon of June 12. The locker room contains sufficient space for 86 more locker compartments.

"These compartments are of two sizes. The smaller ones are 15x24x30 inches in size, and rent for \$10.00 a year. The larger ones are 20x24x30 inches, and rent for \$12.00 a year. The entire plant consists of a chilling room, maintained at a temperature of 36 to 38 degrees above zero; a freezing cabinet, maintained at 15 to 30 degrees below zero; the locker room maintained at 12 to 16 degrees above zero; the meat-cutting room, and the motor-compressor rooms. The compressor is operated by a three-horse electric motor.

"This plant cost \$3,390.00, and the income from it thus far indicates that it will pay for itself quickly. In addition to the locker rentals, the association has an income from butchering and processing service. The service charges are \$1.50 for slaughtering a beef; \$1.00 for slaughtering a hog, and 1 cent a pound for cutting and processing the meat.

"When the editor visited the plant the butcher was busy cutting a shoulder of good corn-fed beef into roasts, while his assistant was wrapping the roasts in special white paper, preparatory to freezing them for storage in the patron's locker.

"Not only is this locker plant a paying proposition for the association, and a very great convenience for patrons, but it is increasing the patronage of the store by bringing farmers to the store who formerly went to other towns for locker service. The store has shown an increase in volume every month this year, compared with the corresponding months last year. For the first

five months of the year, to the end of May, the total increase over last year was about \$2,800.00."

The locker plant grants the farmer the twofold advantage of consuming more of what he produces and at the same time improves his diet by making it possible to supply the farm family more frequently with fresh meat. Ultimately this system may rescue even the sharecropper and tenant from the worse than merely monotonous fare to which he has been condemned for so long.

As many as 150 delegates attended the annual convention of the Nova Scotia Credit Union League conducted at Halifax on two days in July. The managing director of the League, Professor A. B. MacDonald, reported its membership to consist of 196 active credit unions with an enrollment of 35,000 members and total assets of \$900,000.

The convention decided to increase dues two cents per month per credit union member, method of collection being left to each union. This was agreed to, because, as President Hill declared, "the time has come for us to make a start to get on our own feet and stay there." In its earliest stages the League had been sponsored and supported largely by the Extension Department of St. Francis Xavier University, Antigonish, he explained.

A second resolution "endorsed a program of long-term loans for credit union members," and recommended "that the board of directors appoint a committee to conduct an intensive survey of long-term loans, and to report with recommendations at the next convention." This subject was also discussed by one of the speakers, Dr. Daniel McCormick, of St. Francis Xavier University, who stressed the great need of long-term credit for the primary producer of the Province.

In addition, resolutions on the following subjects were adopted: setting aside at least five percent of gross earnings of each union for educational purposes; employment of one or more field workers by the League to carry out an educational program; adopting a uniform system of collecting delinquent loans; submitting resolutions at least a month before annual meetings; placing the net surplus in the general reserve account of the League; distribution of surplus of deposit and loan department; placing 80 percent of all educational funds with the League for general educational work.

It is worthy of note that the Nova Scotia Credit Union League, incorporated under the laws of Nova Scotia, is doing a central banking business for affiliated credit unions.

For some years we have advocated Parish Credit Unions should, whenever possible, reduce the interest rate charged borrowers. Such a policy is not merely feasible but in accordance with the spirit of the movement.

Some time ago the Tacomis Federal C. U., for example, lowered its rate of interest from three-quarters of one percent per month (lower than most unions) to two-thirds of a percent. Despite this, the organization was able to declare a 4.5 percent dividend, after allocating sufficient funds to the reserve accounts.

Noting that a handful of members were beginning to accumulate large deposits in the form of shares, this organization at the close of 1938 recommended a wider distribution of the share capital through an increase in the number of smaller accounts.

Were such practices to be followed more generally, credit unions would discharge their obligations to members and to society as a whole more faithfully. The "poor man's bank" should never be allowed to become a "big business" devoted to profit.

The fourth conference of parish credit unions to be established by affiliated sections of the C. V. has been inaugurated in Rochester, according to Mr. Charles H. Mura, secretary. A few years ago the federation appointed a credit union organization committee, charged with founding credit unions. Four such groups have thus far been organized in that city.

As in the case with the other three conferences, the present chapter will endeavor to guide the existing

unions according to the principles of co-operation and sound credit union practice. It is intended to discuss problems of the parish unions, methods of soliciting new members, and ways and means to increase the number of such credit groups.

A second meeting of the new Conference has been scheduled for sometime in the fall. It is planned to conduct sessions at least quarterly.

While industrial and urban parish credit unions predominate in our country, in Germany rural credit unions by far outnumber credit unions in towns. There are no less than 20,680 of the former as against only 1951 credit unions enumerated as urban, according to the latest available information regarding co-operation in the Greater Reich prior to the present war.

Similarly, co-operatives of an agricultural kind far outrank, with 25,421 organizations, the astonishingly low number of consumers co-operatives, of which there are only 1209 in Germany. In addition there exists in that country a type of society little known among us: handicraft and trading co-operatives, 3225 in number. They are intended to aid artisans and small enterprisers to meet the competition of large scale business.

On July 3 a group of parishioners of Holy Trinity Parish, Syracuse, met with the intention of deciding on the final organization of a Parish Credit Union. The application was forwarded to the state banking department a few days later and the new Credit Union began operation.

Members of Assumption Parish, in the same city, are planning to call a meeting with the intention of organizing a credit union, as soon as ever the weather conditions will permit.

## Public Morals

### Off the Newsstands

**I**NCREASING attention has been focused in recent years on the problem of objectionable periodicals. A number of plans have been adopted and carried out with varying success in different localities. Not infrequently Catholics and non-Catholics unite to suppress the sale and distribution of pornographic and other obnoxious publications. The majority of these attempts have stemmed from the original campaign inaugurated by Bishop Noll, of Fort Wayne. One thing has been amply demonstrated: if the campaign is of temporary nature, the evil is sure to crop out again.

At first extensive publicity greeted the efforts of those engaged in ridding newsstands, book stores, etc., of this type of reading matter. Now, however, the campaigns are being conducted more quietly, and with greater effectiveness.

Such a campaign is that of the Catholics in Richmond, Va. Early this year a number of meetings of the parish directors were held, after which a general meeting of the lay workers was called. Plans were outlined and the par-

ticipants encouraged by the Coadjutor Bishop of that See, Most Rev. Peter L. Ireton. Visits were made to all stores and stands selling periodicals, and their stocks scrutinized. Dealers were asked to remove the offending publications from the racks.

Reporting on this phase of the endeavor, Rev. Vincent S. Waters, Diocesan Director of the Natl. Organization for Decent Literature, states that the number of offending publications offered for sale in the larger cities of the Diocese had decreased more than 75 percent in a few months.

Meanwhile, the co-operation of various non-Catholic organizations has been secured. Fr. Waters reports the dealers have been very responsive, for the most part. "You will be surprised and encouraged by the fact that many dealers will offer to take them right off the rack," he affirms.

While in not a few cities organizations similar to that of Richmond are waging a battle against objectionable publications, Catholics have not as yet been aroused everywhere to the obligation of combating this pernicious outcropping of the "free press."

## CATHOLIC SOCIAL ACTION

THE first Encyclical of Pope Pius XII proved a "best seller" in the area covered by the Liverpool archdiocesan branch of the Catholic Truth Society. Over 3,000 copies were sold in three weeks, it was stated at the annual meeting of the branch, held in June.

During the past year, the branch sold 92,607 pamphlets and leaflets, including publications of the Irish C.T.S.; this was an increase of 16,687 on the previous year. The bound books sold numbered 120, and 3,000 pamphlets and prayer books were given free to evacuated school children and men in the forces.

THERE are at the present time, according to the *Catholic Herald*, of London, more Catholic Social Service schools in Germany than in any other country in the world. This surprising fact is revealed in a 250-page review of Catholic Social Service issued in connection with the Brussels conference of the officers of the International Catholic Union of Social Service which was held not long ago. Altogether there are 31 Catholic Social Service schools throughout the world. The figures are the result of an international survey undertaken in 1937.

The Social Service schools train men and women in every form of work directed towards improving the social order. Nine of the schools are in Germany. The next greatest number are in the United States, where there are seven. In Belgium there are four, in France three, and in Holland two. Austria, Canada, Poland, Rumania, Spain and Switzerland have each one Catholic Social Service school.

All the countries mentioned have also similar schools not run by Catholic organizations. There are 46 such schools in America, 33 in Germany, six in France, 14 in Great Britain, two in Holland.

AT Hué, French Indo-China, the Canadian Redemptorists opened about a year ago a Palace of Youth. The building consists of an open stadium with seating accommodations for some 1,500 spectators. When lectures are not being given, the center of the arena can be used as a hard court for tennis or basketball players. A spacious scene for theatrical representations—the largest in the Annamite capital—opens out on one side of the stadium.

Rising by the side of the stadium is a separate building housing a library of some 9,000 volumes, containing works of literature, philosophy, religion, sociology, science, art and history. The shelves contain book-room for a total of 40,000 volumes. The books can be borrowed or consulted by the students of Hué, many of whom are too poor to purchase books on their own account. During the first twelve months' activity some 2,000 books were lent and the total of consultations in the library reached 14,500. Every day about 30 students may be seen in the reading rooms.

THE second annual "Laborer's Week," intended for the moral, intellectual, social and domestic uplift of the laboring class, and to foster a spirit of good will and co-operation between capitalists and laborers, was held at Alleppey, India, in the spring.

The Archbishop of Verapoly, who presided at the closing, warned workers, particularly Catholic workers, of the dangers of Communism and Socialism. The atheistic nature of Communism should suffice to prove that it is a danger. Had employers, on the other hand, followed the the papal Encyclicals, and met the reasonable demands of workers, Communism would not have achieved the results it has obtained. He hoped that employers would treat workers as partners in their industry.

INDIA'S Catholic Summer School conducted its fifth annual session at Bangalore in May. The inaugural address was delivered by Fr. J. D'Souza, who spoke on "The Elements of Catholic Culture."

A three years' syllabus was decided upon a few years back and this plan was adhered to on this occasion. The subjects covered in the course are Theodicy (Theology), Church History and Politics. A well known Indian jurist, Mr. M. Ruthnaswamy, spoke on "The Organization of the State from the Catholic Standpoint." Evening lectures, open to the public, are a feature of the Indian Catholic Summer School. They are well attended by the students and the public. The School has now a library of about 750 modern books.

## THE WET BLANKET OF DEBT

MORE than 1½ million dollars has been loaned during the past four years by Production Credit Association to finance 4-H Club and Future Farmer projects. The acting Production Credit Commissioner reports that last year alone more than 8,000 boys borrowed \$584,000 to finance baby beef, dairy, poultry, corn and other projects. Borrowing was done under supervision of teachers of vocational agriculture, county agents, club leaders and other farm leaders.

Repayment record of these boys has been good, the Commissioner states. Last year, four out of the twelve Farm Credit districts showed no losses whatever from such loans. Many of the boys who borrow are not only building up livestock, machinery and tools which will enable them to get a better start when they begin farming, says the Commissioner, "but also they are acquiring skill in the use of credit." For first time last year, 25 groups had their own loan committees which decided whether or not loans should be made to applicants.

## TAXATION

THERE are few greater tests of ability to which a statesman may be put than the need of increasing the income of a State by imposing on the people new taxes. In financing the new national defense program Congress has called for increases in Federal taxes in five important categories, which duplicate sources from which over sixty percent of all State tax revenues, excepting payroll taxes for unemployment compensation, are collected, according to *Editorial Research Reports*. Taxes which are duplicated by both Federal and State Governments fall into six categories: income taxes, estate and inheritance taxes, sales and manufacturers' excise taxes, tobacco taxes, liquor taxes, and gasoline taxes. For more than

a decade this duplication of taxes has been a subject of complaint.

In 1935 the Council of State Governments issued a study prepared by the Interstate Commission on Conflicting Taxation in which three alternative plans were offered for the elimination of Federal-State tax conflicts. The first of these plans called for extreme centralization of the taxing power in the Federal Government, the proceeds to be shared with the States. The other two plans called for lesser degrees of centralization, but recommended reserving the tobacco tax for the exclusive use of the Federal Government. Despite these efforts to find a solution to the problem of duplicating taxation, no plan has as yet been put into operation for their elimination.

#### RELIGIOUS INSTRUCTION OPPOSED

**W**RITING to the monthly *Common Sense*, Sara Bloch (the name is a Jewish one) of the Teachers Guild urges New Yorkers to oppose the McLaughlin law which would excuse public school students during class hours to receive religious instructions in their churches.

Through an error in the law passed in April only private school students were affected but next year she fears the law will be extended. If revised and passed the law will cause pain to minority groups, she maintains, and especially to those who do not want any sectarian education.

#### MORATORIA

**T**HE action of New York and Wisconsin legislatures in extending mortgage moratorium legislation until July and April, 1941, respectively, recalls that a dozen other States have such moratorium laws in effect. The New York extension also applies to anti-deficiency judgment laws. Connecticut and North Dakota have laws which prohibit the taking of deficiency judgments in mortgage foreclosures; and seventeen other States limit the conditions under which such judgment may be obtained.

Both types of legislation were depression measures, designed to protect home owners from mortgage foreclosures. In approving the New York extension, Governor Herbert H. Lehman said that "the legislature is doing property owners a very real disservice by failing to take constructive steps to taper off the mortgage moratorium."

#### WASTE RECLAMATION

**W**ITH Canada at war and every effort being put forth to obtain the maximum use of natural resources, the Dominion's great pulp and paper industry is keenly alive to the necessity of curtailing waste wherever economically possible. Waste reclamation is receiving special attention from the Forest Products Laboratories, Department of Mines and Resources, and many significant developments towards this end have taken place in recent years.

Screenings in pulp mills formerly considered as waste are now treated in special refiners to produce fibres suitable for making board fillers, corrugating paper, newsprint, and building board. In some paper mills fine fibres, formerly lost in mill effluent, are now recovered by various means, of which air flotation is the most striking. In Canadian mills waste liquor from sulphite pulping now yields baker's yeast and vanillin.

But a great deal yet remains to be done in this direction in Canada as each year more than a million tons of solids dissolved out of pulpwood by the sulphite process are discharged into Canadian waters.

#### RACIALISM

**Y**OU are a nigger lover!" a white woman is said to have told Mr. Fred A. Bottger, a Republican and candidate for the office of Governor of Missouri. "You sent a nigger down into our ward to speak for you," she continued; "we don't want any niggers speaking for candidates in our ward."

According to newspaper reports, Mr. Bottger stated "that the lady who insulted him was introduced to him by one F. C. D. . . ., also a candidate for the Republican nomination on the Republican ticket and that the latter stood by and grinned as the women heaped one epithet after another upon candidate Bottger."

#### FEMINISM

**T**ERNE Otsuki, a Japanese feminist, has been appointed the only woman member of the staff of the newly created Population Problem of Investigation Bureau, Welfare Ministry of Japan. Miss Otsuki, who is a graduate of Columbia University, spent several months at Alva Belmont House, headquarters of the Woman's Party of our country in 1934.

"Since her return from the United States," says *Japanese Women*, official organ of the Woman's Suffrage League of Japan, "she has traveled more or less extensively on the Continent, and in Tokyo she has been a promising worker in the women's movement under the leadership of Miss Fusaye Ichikawa."

#### CO-OPERATION

**F**ROM the annual report of the United Board of the Co-operative Union of Canada, as submitted to the annual congress at Winnipeg commencing on July 2, it appears that 48 retail societies operated stores or warehouses in 1939 compared with 47 for the previous year and 45 for 1937. There were, besides, two buying clubs, which are intended to serve as preparatory steps to the establishment of co-operative stores. Fourteen affiliates did not report, compared with 16 for the previous year.

The aggregate sales for 1939 of 47 of the retail societies amounted to \$5,556,156.03. Twenty-eight societies and one buying club reported sales increases during 1939 aggregating \$453,381.18. Sixteen retail societies, compared with 10 for the previous years, reported reduced sales of \$136,934.04. There was consequently a net increase in sales of retail societies of \$316,477.14.

The total amount of purchase dividends distributed by 33 retail societies (three failing to report the aggregate amount of purchase dividends) was \$172,488.45. The purchase dividends of the buying clubs aggregated \$627.35; those of the wholesale societies \$61,573.75, of one of the dairies \$17,566.04, while the Canadian Co-operative Livestock (Maritime) returned \$14,321.56 to its customers, Consumers Co-operative Refineries \$147,865.00 and the Campus Co-operative Residence \$676.65, a total of \$415,118.80. The aggregate membership of 46 of the reporting retail societies was 20,019, or 2591 more than reported by the same number of societies in the previous year.

## THE KU KLUX KLAN

**I**NCLUDED among the resolutions adopted by the recent convention of the American Federation of Hosiery Workers held in Milwaukee is a statement demanding action by the Federal Government regarding the Ku Klux Klan.

"We call upon the United States Department of Justice," the resolution states, "to take action under the civil rights act against the klan leaders and those local officials who have refused to prosecute vigilante actions on the part of the Klan."

## SHORT COURSES FOR FARMERS

**L**ESSONS in pitwood production were a feature of a short course in woodlot management given recently at the Acadia Forest Experiment Station, near Fredericton, N. B., by foresters of the Canadian Department of Mines and Resources to a group of thirty youths from Prince Edward Island. Owing to the demand by the British market for pitwood from the Maritimes, special emphasis is being laid on the production of this commodity, including the possible utilization of thinnings from farm woodlots for this purpose. The students were instructed as to pitwood specifications, maximum production from trees cut, factors of cull, and scaling practice. Heretofore little was known in the Maritimes concerning the manufacture of pit-props.

Started at the Acadia Experiment Station in the fall of 1937 with a group of Prince Edward Island youths in attendance, short courses in woodlot management are now given annually to farmers' sons from each of the Maritime Provinces. It is interesting to note that twenty of this year's class from Prince Edward Island participated in the National Forestry Program last summer.

## THE MACHINE PROBLEM

**T**HE extent to which the use of machinery influences the economic life of the Nation, the manager of an irrigation district in the State of Idaho reveals. Writing on "Improved Methods in Canal Maintenance" (in the *Reclamation Era*), he enumerates the advantages of "a one winged ditcher directly connected with and controlled by a dozer frame and power control from a tractor." Machines of this and a similar kind, which can be used in canals by one man, are said to grant a saving of 25 percent in maintenance cost, due in large part to the reduction of human labor. Among the favorable results obtained from the use of machines for ditching, the writer names:

"Fifth, by maintaining a good roadway on one bank of the canal, a more economical and satisfactory distribution of the water can be made, as the ditch rider and water master are able to cover a greater mileage than was possible when using saddle horses, reducing the number of ditch riders and consequently the cost of operation."

But the influence of ditchers on labor is made still more apparent from the manager's closing remarks: "We still use some team and hand labor to clean the small laterals of moss and weeds during the irrigation season, but less work is done by this method each year. Because of the advantages of using power equipment

for canal maintenance, I think any canal manager would be greatly handicapped to have to operate under the old methods, after using the new, improved methods of the past several years."

## LABOR-SAVING MACHINERY

**D**ESCRIBED as a "mechanical stevedore that can be wheeled into place and put to work on a moment's notice," the new Rapid Power-Booster comes from a factory at Grand Rapids, Mich., in three sizes.

Height of center is adjusted hydraulically; incline angle, by hand-screw. Since the machine's belt is reversible, it may be used for loading or unloading, stacking or unstacking of goods.

## ACCIDENTS ON FARMS

**T**HE National Safety Council is authority for the statement that during 1936, the last year for which reliable figures are available, 18,000 workers were accidentally killed in the various industries of the United States.

Strange as it may seem to many, agriculture, with 4500 accidental deaths or 25 percent of the total, leads all other industries. This must no doubt be attributed in large measure to the increasing mechanization of American farms.

## FARM MECHANIZATION

**M**ECHANIZATION of the farm on the Orland project, California, continues to spread and the change is quite noticeable. Tractors, power-driven mowing machines, headers, binders, combines, and hay-baling outfits are common sights.

The new power-driven mowing machines seem especially efficient and some cut an 8-foot swath. Many ingeniously contrived conversions of old trucks and passenger cars to tractors are to be seen working in the fields and apparently doing the work of more costly machines.

## WORKERS' SAVINGS

**A**CCORDING to the Labor Correspondent of one of Great Britain's Catholic weeklies, the fantastic sums attributed to the workers as savings are mostly mythical, and obtained by statistical legerdemain with the sums deposited with the Post Office, Trustee Savings Banks, Building Societies, Insurance and Friendly Societies, and so on. The sums deposited are added together and the total announced as being working class capital, oblivious of the facts, first, that there is much duplication of figures in these sums owing to inter-investing between the bodies themselves; and secondly, that certain common sense collateral facts make the conclusion patently absurd.

The latter facts are mainly these: (a) About 75 percent of the incomes in Great Britain amount to less than \$750 pounds per annum; (b) 80 percent of the capital in the country is owned by five percent of the inhabitants; and (c), there is the incontrovertible fact that only one in four persons dying in this land leaves over \$500.

CATHOLIC CHARITY IN THE  
ARMY, 1861-65

THE Catholic Church was well represented in both the Union and Confederate armies. Never before had her sons participated in large numbers in an American war owing to the sparsity of Catholics in the nation. It was likewise the first war which evoked considerable Catholic charity. This manifested itself especially in three ways: in the work of chaplains, in the literature provided for the soldiers, and in the service of nuns in army hospitals.

Looking at the army organization, the first question that presents itself is: What was the rank of chaplains in the Union army? They were carried on the staff rolls after the surgeons, and their salary was that of cavalry captains, namely \$100 per month, and two rations a day plus several other benefits.<sup>1)</sup> the second question, quite naturally, is: How were they selected? The method was simple. Every colonel selected as chaplain a man for whom the officers on duty with the regiment had voted. Thus denominational differences were brushed aside; *one* regiment was allowed *one* chaplain, and he, in turn, was obliged to hold public religious service for any deceased member.<sup>2)</sup> Under this arrangement the officers sometimes chose a mere private for chaplain, but later Congress required ecclesiastical recommendations from the nominees.<sup>3)</sup>

Altogether forty Catholic chaplains served the Northern troops.<sup>4)</sup> That statement, however, is misleading due to the fact that many served only a short time. This does not derogate from the clergy because at the beginning of the war short terms were common and priests were at a premium in America. Father George Doane, for example, was commissioned May 10, 1861, and was discharged July 31; Father Alexander Geselachowski was commissioned February 3, 1862, and was mustered out May 31 of the same year. Even Archbishop Ireland, famed as a chaplain, served only from July 7, 1862, to April 3, 1863. In resigning Father Ireland wrote:

"My motive for thus resigning my position as chaplain of the said regiment, is that, within a few days past I have received a letter from my bishop, who, in view of the fact, that the clergyman, who has taken my place in Minnesota is sick, and totally unable to attend to the spiritual wants of a large congregation, and

further, in view of the fact, that in this regiment the number of those belonging to the Catholic Church (of which church I am a minister) is comparatively so reduced, as not to warrant any more of the continual attendance of a clergyman of that church on this regiment, invites me to return home as soon as the laws and regulations of the army will allow me."<sup>5)</sup>

Father Francis Fusseder, sometime pastor at Port Washington, Wisconsin, is among those who entered the service twice. He was commissioned chaplain of the 24th Wisconsin Infantry, September 3, 1862, and was discharged July 28, 1863, but on July 14, 1864, he was appointed to the 17th Wisconsin Infantry, a post he held until the end of the war.<sup>6)</sup>

Early in the war Lincoln saw the need of hospital chaplains, but, since he lacked the power to appoint them, he called for volunteers and promised to ask Congress for compensation. Accordingly, in May, 1862, Congress empowered the president to station clergymen at permanent hospitals with the salary of regimental chaplains. Thirteen priests were appointed, but, again, the service of some was limited to a few months.<sup>7)</sup>

The South also made provision for chaplains. On April 27, 1861, the Confederate Secretary of War wrote:

"Military experience demonstrates the importance of religious habitudes to the morality, good order, and general discipline of an army in the camp or in the field. If we expect God to bless us in our struggle in defense of our rights—to terminate in all probability, only after a protracted and bloody war—we must recognize Him in our actions."<sup>8)</sup>

A week later the Confederate President was given the broad power of appointing as many chaplains as he deemed expedient and such appointments were to coextend with the war.<sup>9)</sup>

In the North the chaplain was approximated to a captain of the cavalry, but in the South he had no special rank, and his salary fluctuated. For a while it was \$85 per month, later \$50, and in April, 1862, it was raised to \$80 with rations of private.<sup>10)</sup> Both belligerents agreed to set free chaplains who were captured with the soldiers. While at times their liberation was tardy, the arrangement remained in force throughout the war.<sup>11)</sup>

Research has yielded the names of twenty-eight Confederate Catholic chaplains, but this number is questionable owing to the incom-

<sup>5)</sup> Ibid., p. 71.

<sup>6)</sup> For information about Father Fusseder, see Peter Leo Johnson, "Port Washington Draft Riot of 1862," in *Mid-America*, January, 1930.

<sup>7)</sup> Official Records, ser. III, vol. I, p. 721; ser. III, vol. II, p. 67. Germain, op. cit., alphabetical list.

<sup>8)</sup> Ibid., ser. IV, vol. I, p. 252.

<sup>9)</sup> Ibid., ser. IV, vol. I, p. 275. *Le Propagateur Catholique*, 1861, passim joyfully featured the chaplains accompanying the troops.

<sup>10)</sup> Ibid., ser. IV, vol. I, p. 275, 327, 595, 1076; ser. IV, vol. III, p. 163, 194.

<sup>11)</sup> Ibid., ser. II, vol. IV, p. 288, 795.

<sup>1)</sup> The War of the Rebellion: Official Records of the Union and Confederate Armies. (Washington: 1880-1901), ser. III vol. IV, p. 227, 1207; ser. III vol. II, p. 278.

<sup>2)</sup> Ibid., ser. III, vol. I, p. 154, 157, 382.

<sup>3)</sup> Ibid., ser. III, vol. II, p. 519; ser. III, vol. III, p. 175. For adverse comment on chaplains' conduct, ser. III, vol. I, p. 728.

<sup>4)</sup> Aidan Germain. *Catholic Military and Naval Chaplains 1776-1917*. (Washington: 1919), alphabetical list. The number 43 given on p. 58 is a misprint.

pleteness of the Confederate archives. Like their brothers in the North, many served short terms; for example, Father Samuel Barber, S. J., former professor at Georgetown, served a little over a year; Father Patrick Coyle less than a year; and Father Manucy was appointed only in January, 1865.<sup>12)</sup>

In addition to these official chaplains, many other priests rendered invaluable service to the men of the blue and the gray. Thus at Annapolis the Redemptorists Freitag and Rosenbauer had a chapel erected for the soldiers encamped there. It was but natural that priests located near the lines should offer their services to soldiers who enjoyed leave for religious purposes. Doubtless the most renowned unofficial chaplain was Father Gillen, of Notre Dame University, who equipped himself with a buggy in which he slept and kept his provisions. He followed the army, pitching his chapel-tent wherever he found men in need of Divine Grace. Army regulations, however, banned citizens from the lines, and non-military vehicles, so one day when General Grant encountered the unique outfit he had the priest arrested. Soon afterward Father Gillen accepted a commission with the 170th New York Infantry whose members he served till the end of the war.<sup>13)</sup>

Although priests did the hazardous work of caring for the soldiers' souls, the bishops were not oblivious of their responsibility. Bishop Duggan, of Chicago, for instance, asked permission for priests to visit prisoners of war at Camp Douglas, located in that city, but was advised:

"When any of the sick in hospitals desire to see a clergyman, they are permitted to do so without regard to the particular denomination to which the minister belongs; and upon the Sabbath, if the prisoners desire it, they may have divine service by any clergyman they may select who is willing to preach to them, provided there is no special inconvenience attending it. But clergymen have nowhere had the privilege of visiting prisoners except when invited as above and the rule cannot be extended at Camp Douglas."<sup>14)</sup>

Besides being officially interested in the soldiers, some prelates visited the camps in person. On October 15, 1862, Archbishop Hughes confirmed Catholic soldiers at Staten Island.<sup>15)</sup> Bishop Timon reviewed McMahon's regiment and exhorted the men to bravery, assuring them that by serving God they also serve their country.<sup>16)</sup> Bishop Wood visited Fort Dela-

ware, near Philadelphia, to give captured Southerners spiritual comfort. The bishop with two assistants spent three full days hearing confessions; three Masses were offered daily and as many sermons were preached.<sup>17)</sup> He also visited Satterlee Hospital several times to confirm converts and negligent Catholics.<sup>18)</sup> Archbishop Purcell often went to the camps to preach and administer the sacraments, and at least once he was accompanied by Bishop Spalding of Louisville. Deep down in the South after the gory battle of Shiloh, Bishop Quinlan of Mobile took his place on the battlefield to assist the wounded and the dying.

Lest it be erroneously concluded that the soldier's soul was well cared for, a few contemporary comments are presented.

"In regard to the United States Army, we see from the official records of the War Department that there are 472 chaplains. Among these there are 22 Catholic priests, whereas there are 450 Protestant chaplains. The proportion of Catholic to Protestant chaplains is, consequently, about one to twenty. No one claims that this ratio fits the Catholic and Protestant soldiers. We surely estimate the number of Catholic soldiers too low, if we say that they form one sixth of the whole number . . . Where the regiment is entirely Catholic, there is naturally a Catholic chaplain. But there are regiments where one third are Catholic, and yet there is no Catholic chaplain in the brigade, or in the whole division. There are only a few regiments in which there are no Catholic soldiers, and we do not believe that the tenth part of these Catholics can receive the sacraments when they have most need of them."<sup>19)</sup>

The *Wahrheitsfreund* January 16, 1862, made public a letter to a priest from a non-Catholic officer at Sommerset, Kentucky.

"It is nearly four months since some of the Catholics in this wing of the army had an opportunity to enjoy the services of a priest. I am daily reminded of this by believing men whose wishes are proof of the kind of religious principles for which they stand.

"Can you visit this regiment and thereby console them, many of whom are your former parishioners? If you cannot come, couldn't you have the bishop send a priest from Cincinnati? If you or another will come, I shall furnish lodging and board at my own table and make the approach to the men easy. I need not ask you to regard this matter from the spiritual standpoint. I, as a commanding officer, regard it from the standpoint of moral influence on brave men who are performing a dangerous duty."

A Wisconsin soldier complained in the Mil-

<sup>12)</sup> Germain, op. cit., alphabetical list. The Confederacy also arranged to have chaplains at hospitals, Official Records, ser. IV, vol. III, p. 496.

<sup>13)</sup> William Corby, *Memoirs of Chaplain Life* (Chicago: 1893), pp. 307-11.

<sup>14)</sup> Official Records, ser. II, vol. VII, p. 374. The Government could not be lenient because many clergymen were political agitators. Official Records, ser. II, vol. VI, p. 249, Ibid., p. 363, also hint at political activity.

<sup>15)</sup> *Freeman's Journal*, Oct. 25, 1862.

<sup>16)</sup> *Wahrheitsfreund*, Sept. 24, 1862.

<sup>17)</sup> Ibid., March 22, 1865.

<sup>18)</sup> "Notes on Satterlee Military Hospital," edited by Sara T. Smith, in *American Catholic Historical Society, Records*, VIII.

<sup>19)</sup> *Wahrheitsfreund*, April 30, 1862.

waukee *Seebote* that the appointment of a Catholic chaplain had stimulated recruiting but later the recruits learned to their disgust that only the seventeenth regiment enjoyed his services.<sup>20)</sup>

(To be concluded)

BENJAMIN BLIED,  
St. Francis, Wis.

## GERMAN FRONTIERSMEN

NO American frontier was ever without its German pioneers. And while the Pietists among them, particularly the Moravian Brethren, lived in peace with the Indians and even converted them, there were other Germans who engaged the red man in battle. There were, in fact, a number of famous Indian fighters of German stock.

The author of "Arizona Characters in Silhouette," the Hon. John R. Murdock, member of Congress, has brought to our attention a man of the latter type, "Al Sieber, a white man who out-Indianed the Indians." The author of the interesting little volume says of him:

"Al Sieber was unanimously declared by those who know to have been the greatest scout leader in the whole history of Arizona. The Indians called him a 'Man of Iron.' He was that, physically and in general disposition. He could certainly beat the Indian at his own game, and he could endure privations and hardships that would wilt the strongest Apache. Indians, good and bad alike, respected the scout, for he surpassed them in their own racial traits and characteristics."

According to the same source of information, "Al Sieber was born in Germany, served in the German army,<sup>1)</sup> and was trained in the severe discipline of the German military school. He served in our Civil War, and fought with distinction in the northern army. At the Battle of Gettysburg he was knocked down by a shell and as he lay upon the battlefield a bullet struck him in the ankle and passed along his leg, coming out at the knee. He received a pension after the Civil War, but as he hadn't had enough of war, he came West and fought Apaches. For twenty years he was chief of scouts at San Carlos and served under such generals as Crook, Howard, and Miles. He had under his direct command such characters as the Apache Kid, Tom Horn, and Talkalai."

Sieber, who had served as guide and scout for the army in Arizona for many years, who had trailed Geronimo, that fierce Apache chief who terrorized the state for so long, into Mexico several times, "and was almost invariably called upon when some difficult piece of work had to be done," ultimately became "a victim of a tangled skein of red tape." In consequence, Sieber suffered need. Mr. Murdock says regarding this phase of his life's story:

"He had served the nation and Arizona well in sub-

jecting the fiery Apaches and in controlling them with an iron hand. After they were tamed, neither the civil nor the military authorities needed him, so that the white scout, Sieber, and the red scout, Talkalai, for a considerable period in their old age got no thanks, no pay, and little credit for the unpleasant work that they had been called upon to do 'in the line of duty.'"

Sieber ultimately died while on duty, but not fighting the Indians; he was directing a crew of Apache laborers, engaged on the Roosevelt dam project. Reluctant to have an Indian workman do a piece of dangerous work, Sieber undertook the task and was killed by a boulder.

"Al Sieber's body was buried in the cemetery at Globe," Mr. Murdock reports, "and a suitable monument was erected over it by a grateful territorial Legislature. In the remarkable circumstances of his death, it was recalled how much Arizona owed him. However, the best monument to Sieber is not in the cemetery at Globe. It is about a mile west of Roosevelt dam on the Tonto road, on the exact spot where the boulder crushed him. It is a monument of native stone. It was erected and paid for out of the contributions of his Apache laborers and bears evidence of the fact that even Apaches can understand and appreciate."<sup>1)</sup>

The origin of "Maryland, My Maryland" is well known; but, as the author of "Foreigners in the Confederacy" writes, "it is of peculiar interest albeit probably no surprise to some readers, to learn that the author of 'Dixie,' as we know it, was a German." Professor Lonn relates:

"In 1852 a German musician named Arnold came to America with his three sons, all educated musicians. The youngest son, Hermann, organized and conducted a concert orchestra, toured the South, and married a native of Montgomery, where he settled down to teach music. When the citizens of that city set about making plans for the inauguration of President Davis, Arnold was put in charge of the inaugural music. When he could find no score in his musical library which he thought suitable, his bride suggested that for the parade he play 'Dixie,' a pretty, catchy air which had been current in the South. He played the air through and then scored the music for the band. On February 18 Arnold's band led the parade and as Davis stepped into his carriage to drive to the capitol the band struck up 'Dixie.' Its first notes so thrilled the great crowd in the square and avenue that one hundred thousand loyal Confederates broke into the rebel yell. Without act of Congress it was accepted as the official song of the Confederate States of America."

According to the same authority, Victor Knaringer, professor of music at Hamner Hall, at Montgomery, "dedicated his composition, 'A Phantasia,' to the president of the Confederacy. It was a tribute to this German composer that President Davis honored with his presence its first rendition at a concert at Hamner Hall on March 22, 1861. It was another alien who made 'The Bonnie Blue Flag' popular in the South. Jacob Tannenbaum—and it is unnecessary to suggest his nationality . . ."<sup>2)</sup>

<sup>20)</sup> Ibid., August 6, 1862.

<sup>1)</sup> This is not quite correct; there was no German army prior to 1871; only a Prussian or Bavarian army, to mention two of many possibilities.

<sup>1)</sup> Loc. cit., Fray Marcos De Niza Edition, 1939, pp. 75-80.

<sup>2)</sup> Loc. cit., Chapel Hill, 1940, p. 261.

## BOOK REVIEWS

## Received for Review

- Lippert, Peter, S.J. *Aufstiege zum Ewigen*. Freiburg i. Br., 1939. B. Herder Book Co., St. Louis. Stiff covers, 259 p. Price \$2.25.
- Dieing, Joh. Bapt. *Geweihtes Leben*. Predigten u. Predigtskizzen aus dem Brauchtum d. christl. Volkes. Freib. i. Br., 1939. B. Herder Book Co., St. Louis. Cloth, 133 p. Price \$1.25.
- Claudel, Paul. *Fünf grosse Oden*;  
*Die Zwölfapostellehre*. Aus dem Griechischen übertragen, eingeleitet u. erklärt v. Ludwig A. Winterswyl;
- Thomas von Kempen, *Das Leben Meister Gerhards*. Uebersetzt und eingeleitet von Dr. Herbert Rüssel;
- Gottfried Wilhelm Leibniz, *Ueber die Reunion der Kirchen*. Auswahl u. Uebersetzung. Eingeleitet von Ludwig A. Winterswyl;
- Kirchenväter an Laien*. Briefe der Seelenführung. Eingeleitet von Karl Rahner, übertragen von L. Welsersheimb.  
 All publ. at Freiburg i. Br., 1939. B. Herder Book Co., St. Louis. Stiff covers, 70 to 120 p. Price 50 cts. each.
- Quigley, Harold S. *Free China*. Carnegie Endowm. for Internat. Peace, N. Y., 1940. p. c., 52 p. Price 5 cts.
- Brauer, Dr. Theo. *Economy and Society*. Wanderer Prtg. Co., St. Paul, 1940. p. c. 78 p. Price 25 cts.
- Eagan, James M., Ph.D. *The Pope's Peace Program and the U. S.* Paulist Press, N. Y. p. c., 32 p. Price 5 cts.
- Kirschweng, Joh. *Die Fahrt der Treuen*. Erzählung. 2. Aufl. Freib. i. Br., 1939. B. Herder Book Co., St. Louis. Cloth, 296 p. Price \$1.50.

## Reviews

Confrey, Burton, Ph.D., *Stenciled of God*. Magnificat Press. Price \$2.

**S**TENCILLED of God has much in common with another book by the same author, viz., "Spiritual Conferences for College Men." It is a somewhat less extensive but more mature study of religious and moral issues that should interest college men. The opening chapter makes a conscious effort to orientate the study about the Blessed Sacrament and the Liturgy of the Holy Mass. A later chapter develops this theme further, using, among several aids, the Religious Survey originated at Notre Dame University, a document without peer in its class. Then is gathered in three other chapters an abundance of materials calculated to cultivate interest in self sanctification and the sanctification of others. These are: spiritual reading and meditation, lay retreats and spiritual direction, and the lay apostolate.

Much is made of ideals. Hence we are not astonished to see our Blessed Mother, Saint Joseph and others cross the student's stage. In fact, this seems to be the method of the work. Rather informally the student is led to read and imitate.

A noteworthy feature is the introduction of several youthful frailties, with the means that may be applied to overcome them. Some may

criticise the book adversely for the apparent lack of logical order. The author would, no doubt, defend his method on the theory of growth by doing rather than by theoretical indoctrination. In that I feel sure the best of modern educators would tend to side with him. And he rightfully expects a master to be in the offing.

One would wish the book could be produced at a somewhat lower price.

W. J. O'SHAUGHNESSY, S.J.

St. Marys, Kan.

Messner, Dr. Joh. *Die berufständische Ordnung*. Verlagsanstalt Tyrolia, Innsbruck, 1936, 344 pp.

This excellent book endeavors to answer the question: what is meant by a "vocational group order?", as proposed in the encyclical *Quadragesimo anno*. While European Catholics understood the encyclical, Catholics in this country, as Fr. O. v. Nell-Breuning, S.J., remarks in his book on "Reorganization of Social Economy," "at least for the time being did not guess the meaning." Matters have not changed greatly since this statement was first made in the original version of the commentary on the encyclical. Considerable confusion regarding the terminology, concept and idea of the corporative order still exists with us. For example, the error is committed frequently that by "co-operation," as insisted upon in the encyclical, is meant consumers' co-operation (co-operatives); in other words: the corporative order is confounded with some kind of co-operative Socialism.

Father Messner, formerly professor of moral theology at the University of Vienna, is considered well versed in practical problems of political economy, having studied economics under Adolf Weber, the "idealistic" Catholic economist. Messner appears to have played a prominent part in the corporative reconstruction of Austria. The present volume does not indulge in ideological exposition, but enters at once into the sober problems of the economic and social policy of a vocational group order, such as the means to forestall the economic cycle, regulation of credit, investment planning, cartel laws, etc.

While we agree with the author, who makes Schwer's theory his own, that in the Middle Ages the principle of lordship or domination superseded the principle of fellowship or co-operation, we take exception to his assertion that no example can be found in history of a corporative order (see *Quadragesimo anno*, p. 97, and *Rerum novarum*, p. 36). If corporative or functional organization is founded in the nature of political economy, its realization cannot have been entirely "postponed" until now. Moreover, we reject Messner's notion of a corporatively ordered capitalism. But these considerations do not prevent our praising the work highly. We have no American equivalent.

DR. FRANZ MUELLER

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Central Bureau of the Central Verein  
3835 Westminster Place, St. Louis, Mo.

## Message from the Apostolic Delegate

OUTSTANDING among the events of the New Ulm convention was the reading by Archbishop John G. Murray, St. Paul, of the letter addressed to the convention by Most Rev. A. G. Cicognani, Apostolic Delegate. It conveyed to the members of the C. V. the Papal Benediction and Archbishop Cicognani's personal felicitations. The text follows:

"My dear members of the Catholic Central Verein:

"I am very happy to inform you that the Holy Father imparts to all of you, on the occasion of this convention in the eighty-fifth year of your society's existence, His special Apostolic Blessing.

"I pray earnestly that the Papal Benediction, so benignly granted by the Sovereign Pontiff, His Holiness Pope Pius the Twelfth, may be a pledge to you all of abundant heavenly favors and an encouragement in the good work which you are doing so effectively.

"This occasion must not pass without my

availing myself of the opportunity to express to you, as I do now, my profound appreciation of the endeavors of your organization to develop and apply a program of Catholic Action in harmony with the principles set forth by our late Holy Father, Pope Pius the Eleventh, and in response to the summons addressed to the bishops, clergy and laity by our present Holy Father, Pope Pius the Twelfth, in His letter on the occasion of the sesquicentennial celebration of the foundation of the hierarchy in the United States of America.

"Very sincerely yours in Christ,  
(Signed) "A. G. Cicognani,  
"Archbishop of Laodicea,  
"Apostolic Delegate."

## INSPIRING CONVENTION OF THE C. V.

### 85th Annual Meeting One of Largest of Recent Years

ON few occasions within the memory of living members has the Central Verein conducted a convention comparable to its 85th annual meeting, held in the heart of the Minnesota River valley, in New Ulm. Some misgivings had been expressed when it was announced last year that the organization would assemble in this southern Minnesota community, principally on the ground that New Ulm was the smallest city ever to act as host to a Central Verein convention.

But although this factor gave rise to a number of problems—particularly housing and food—every detail of the meetings was handled capably. Preparations for the event had been carried on for almost a year, and nothing that could add to the comfort or well-being of the visitors had been overlooked. Both Catholics and non-Catholics threw open the doors of their houses to the delegates, and not a single complaint regarding the facilities was heard.

The convention, conducted Aug. 24-28, was one of the largest sponsored by the C. V. in many years. No less than 236 accredited delegates participated in the sessions; the credential committee of the National Catholic Women's Union, which met jointly with the men's organization, reported 132 registered delegates. These came from 21 States, from California and Oregon to Connecticut and Massachusetts, from Texas to Michigan. Moreover, fully 10,000 persons were present for the parade and civic demonstration held on Sunday afternoon, Aug. 25th.

Of especial note was the presence of eight members of the hierarchy, two abbots and well over a hundred monsignors and priests. Of even greater significance was the fact that the majority of the prelates and priests remained for the greater number of the sessions, not merely for the special Sunday features.

The episcopal host to the convention, Most Rev. John G. Murray, Archbishop of St. Paul, presided at the pontifical high mass on Sunday, after which he addressed the delegates, reading a special message from the Holy See, bestowing upon the members the Apostolic Blessing. Archbishop Murray also addressed the civic demonstration and the youth conference. Most Rev. Joseph F. Busch, Bishop of St. Cloud, Minn., pontificated at the mass, while Most Rev. John H. Peschges, Bishop of Crookston, Minn., preached the sermon. Also present in the sanctuary were Most Rev. Thomas A. Welch, of Duluth, Minn.; Most Rev. Francis M. Kelly, of Winona, Minn.; Most Rev. Henry P. Rohlman, of Davenport, Ia.; Most Rev. Aloisius J. Muench, of Fargo, N. D.; Most Rev. Vincent J. Ryan, of Bismarck, N. D.; Rt. Rev. Abbot Alcuin Deutsch, O.S.B., of Collegeville, Minn.; and Rt. Rev. Abbot Cuthbert Goeb, O.S.B., of Richardton, N. D.

The convention actually began on Friday, Aug. 23rd, in St. Paul, when members of the Ss. Peter and Clemens Society of that city tendered members of the C. V. tour from the East a reception and dinner. The tourists had departed from New York City on Aug. 17th, traveling to St. Paul by way of Niagara Falls, Buffalo, Cleveland, Chicago, Milwaukee, and the Dells of the Wisconsin River, at all of which places sight-seeing trips had been arranged. Principal speakers at the dinner were Archbishop Murray, Mayor John J. McDonough, Presidents William H. Siefen and Mrs. Mary Filser Lohr, of the C. V. and N. C. W. U. respectively, and Mr. F. P. Kenkel, Director of the Central Bureau. Mr. Joseph Matt, chairman of the C. V. Committee on Social Action, acted as toastmaster.

Early the following morning the C. V. party left St. Paul for New Ulm by bus, stopping for receptions at Richfield, Chaska, Jordan, Belle Plaine, St. Peter and Mankato. At the latter community our local societies served lunch for the delegates in Ss. Peter and Paul Parish hall; they were welcomed by Very Rev. Earl L. Burns, S.J., pastor, and Dr. C. N. Weyer. The delegates were greeted on the outskirts of New Ulm by a motorcade which escorted them to the city. Arriving at the flag-bedecked convention site, they were welcomed by the local committees; cannons were discharged in salute and the Holy Trinity school band played several selections. At once the delegates plunged into the round of convention affairs which culminated on Wednesday afternoon.

The program had been well arranged. No time was wasted and the great problem of feeding the large number of delegates and guests was handled with dispatch on the parish grounds, the armory, etc. As is customary at C. V. conventions the unique singleness of purpose was evident throughout, although men from all walks of life were present—farmers, laborers, craftsmen, professional men, priests

and prelates. Questions of principle and policy were discussed without undue reserve, and many constructive suggestions for action advanced. The delegates indeed discharged their appointed tasks well. The convention, however, can be adjudged successful in the final analysis only if the deliberations are productive of results.

Great credit for the efficient conduct of the convention must go to Rev. Henry J. Scherer, pastor of Holy Trinity Parish and host to the assembly; to Mr. Willibald Eibner, K.S.G., honorary president of the C. V. and "fest president"; and to Mr. Henry J. Forst and Mrs. Rose Franta, co-chairmen of the arrangements committee, and Mr. Alois Eibner.

#### Joint Assemblies

After an afternoon of sight-seeing, the delegates were transported to the New Ulm Country Club for dinner and a program of entertainment. The executive boards of both the men's and women's sections met at this time.

Early the following morning, Sunday, August 25, the official opening of the convention took place. Addresses of welcome were delivered by Fr. Scherer, Mr. Eibner, Mr. Forst, Mrs. Franta and Mr. Victor P. Reim, Mayor of New Ulm. Responses were made by Mr. Siefen and Mrs. Lohr. Almost immediately the members of the convention committees had been announced, the delegates marched to the Holy Trinity Church, recently decorated, where the solemn pontifical mass was celebrated by Bishop Busch. Bishop Peschges in his sermon encouraged the members to continue their efforts on behalf of the common good. "We must restore Christ to our own lives," he declared. "We must restore Christ in the family . . . we must restore Christ to community life." Bishop Peschges complimented the work of the Central Bureau: "it is your mouthpiece—but it must have your support. Ways and means must be devised to use this influence."

Several thousand persons, representing a great number of affiliated societies, marched in the parade preceding the civic demonstration Sunday afternoon. Some ten bands led the marching units. Principal speakers at the meeting were Most Rev. Aloisius J. Muench, Bishop of Fargo and honorary chairman of the C. V. Committee on Social Action, who discoursed on "Co-operation in the Spread of the Kingdom of God," pointing out that world philosophies not inspired by Christian teachings "combat each other"; Rev. Anthony L. Ostheimer, of Philadelphia, who discussed the importance of "The Family—A Cornerstone in Social Reconstruction," commenting on the significance of the dwindling birth rate and the decline of family life in our country; Mr. Bernard E. Lutz, Assistant to the Director of the Central Bureau, who pointed out that throughout its history the C. V. has adapted itself to contemporary conditions and has met the emerging problems intelligently; Archbishop Murray, Bishops Busch, Welch, Kelly, Peschges and Ryan, and Abbot Alcuin. All of the prelates congratulated the C. V. on its record of achievement.

Four addresses featured the youth dinner and youth mass meeting, held Sunday evening. The majority of the delegates attended both these events.

At the first joint session on Monday morning presidential messages were read by Mr. Siefen, Mrs. Lohr and Rev. Edward A. Bruemmer, second vice-president of the C. V. in charge of the youth movement. In the evening Mr. Kenkel discussed the future of the Central Bureau, pointing out the needs of the institution and the direction in which it should bend its efforts. The final joint gathering was the closing session on Wednesday afternoon. On this occasion Mr. John Eibeck, honorary president of the C. V., installed the newly elected officers.

### N. C. W. U. Meetings

Besides participating in the various joint events of the convention, the National Catholic Women's Union conducted a number of separate sessions for its 24th annual meeting. Immediately following the assembly on Monday morning, the women delegates repaired to their own meeting room for the official opening of the mission exhibit. Two addresses were presented on this occasion, by Rev. Ferdinand Falque, of St. Cloud, Minn., diocesan director of Catholic Action, "Golden Hours of Service," and Rev. Anthony T. Strauss, of St. Charles, Mo., spiritual director of the women's section, "Your Opportunity to Serve."

At noon of this day the annual birthday lunch was held. Speakers on this occasion included Mr. Bernard E. Lutz, of St. Louis, who elaborated on the theme, "The Catholic Woman at the Threshold," pointing out the greater opportunities and responsibilities of the Catholic woman at the present time; and Bishop Ryan, who discussed the influence Catholic women can exert. The initial business session took place in the afternoon, while in the evening, following Mr. Kenkel's address, the delegates assembled for the maternity guild conference and three round-table discussions; Rev. Joseph J. Schagemann, C.Ss.R., founder of the guild plan, presided at the maternity guild session. The round-table conferences were devoted to charity aid and missions, study and discussion groups, and the national youth movement. A second maternity guild session was conducted on Tuesday morning. On this occasion an excellent address was presented by Dr. Anna Dengel, of Philadelphia, foundress and superior of the Medical Mission Sisters. The theme of her remarks was "The Romance of a Mission Hospital in India." The N. C. W. U. youth conference was held in the late afternoon of that day.

Preceding the women's mass meeting on Tuesday evening the women delegates and their friends gathered for an informal reception. Four speakers addressed the large audience present for the assembly. Fr. Strauss spoke on "Labors of Love," while Rev. Martin Schirber, O.S.B., of Collegeville, Minn., read a paper prepared by Rt. Rev. Alcuin Deutsch, O.S.B.,—who was unable to attend this meeting—on "The Role of the Present-day Mother as a Teacher." Rev. Victor T. Suren, of St. Louis, discoursed on the subject "Elevating Catholic Womanhood." The concluding speaker was Mrs. Lohr, who explained "Our Accomplishments and Achievements."

An innovation this year for the women's sessions was the executive dinner conducted on Wednesday noon for national and State branch officers. At a meeting of the executive committee Mr. F. P. Kenkel showed the relationship between "The Central Bureau and the National Catholic Women's Union." Following the official closing of the convention members of the executive board met in special session to make final plans for the coming year's activities.

### Youth Conferences

The youth sessions this year were perhaps the most extensive, and judging from the remarks of the participants, the most successful conducted by the C. V. in the interest of the youth movement in many years. Early Sunday evening, following the civic demonstration, many hundred delegates—of all ages—attended the initial youth conference, viz., the youth dinner. Rev. Walter H. Peters, of St. Paul, explained at this assembly why "Youth Must Prepare for Leadership—Try the C. V. Way." Dr. John Giesen, also of St. Paul, laid the groundwork for a new C. V. activity, "The Vocational Guidance Council," intended to assist young men and young women to find their proper places in life, to obtain employment for which they are suited, etc.

The general youth meeting took place in the Holy Trinity School auditorium on Sunday evening; the hall was crowded to capacity for the session. Mr. Alphonse J. Matt, of St. Paul, outlined the workings of "The Central Verein Institute at St. John's University," a project undertaken by the Minnesota State branch in

conjunction with the Benedictine Fathers at Collegeville. Rev. Rudolph Kraus, spiritual director of the C. V. federation of New York City, showed why "Youth Needs Coaching." A considerable number of the prelates attending the convention addressed this meeting; among these speakers was Archbishop Murray. Rev. Edward A. Bruemmer acted as chairman of the assembly.

Immediately following Monday morning's opening session, the first of several youth business meetings got under way. In the afternoon a special youth session took place in the school auditorium. Principal speaker was Mr. Philip H. Donnelly, of Rochester, N. Y., who pointed out "New Frontiers" for youth. This address was followed by extended discussion. The balance of the meeting was occupied by a consideration of the Social Study Course offered by the C. V. Institute at St. John's. The speakers, all from Minnesota, were: Mr. Andrew Willenbring, Richmond, "The Value of the Social Institute as a Forum for the Exchange of Ideas"; Mr. Jerome J. Bilder, St. Paul, "The Value of the Social Institute as an Instrument for Adult Education"; Mr. Ferdinand Wiener, Sauk Center, "The Social Institute as a Means for Spreading Ideas of Christian Social Reconstruction." Discussion leaders included Mr. Jerome Prochowitz, Winona, Mr. Edward Wirtz, New Ulm, and Mr. Leonard Roth, Delano.

The second youth business session, at which the youth resolution was presented, took place on Tuesday morning. In the evening members of the clergy interested in the youth movement met with Most Rev. Bishop Muench at a special dinner to discuss youth problems.

The separate youth conference conducted by the Natl. Cath. Women's Union was held Tuesday afternoon. Rev. John M. Beierschmidt, C.Ss.R., spiritual director of the C. V. of New York, delivered the principal address, on "Woman, Past and Present—Woman's Power for Good." Four young ladies delivered talks on Blessed Philippine Duchesne, Mother Elizabeth Ann Bayley Seton, Mary Ward, and Dorothy Day.

### Convention Notes

Selected from the Encyclical *Summi pontificatus* of Pope Pius XII, the convention motto provided the theme for a number of the addresses and was kept constantly before the minds of the delegates. "Co-operation in the spread of the Kingdom of God," the motto reads, "which in every century is effected in different ways, with varying instruments, with manifold hard struggles, is a command incumbent on everyone who has been snatched by Divine Grace from the slavery of Satan and called in Baptism to citizenship of the Kingdom of God." The address of Bishop Muench at the civic demonstration was devoted in large part to a consideration of the motto.

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About the only complaint of the delegates was the unseasonably cold and rainy weather. The sun did not shine from the time the delegates arrived at New Ulm until after their departure, and the temperature always remained in the fifties. On Sunday, however, no rain fell during the parade and open-air mass meeting, although rain was reported 20 miles away in every direction from New Ulm.

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The Committee on Social Action held three meetings prior to the opening of the convention; two in St. Paul on Friday, Aug. 23rd, and the third on Saturday afternoon in New Ulm. Participants in the meetings were Most Rev. Aloisius J. Muench, Bishop of Fargo, N. D., honorary chairman, Mr. Joseph Matt, K.S.G., of St. Paul, chairman, Rev. Anthony T. Strauss, St. Charles, Mo., Rev. C. F. Moosmann, of Munhall, Pa., Mr. William H. Siefen, President of the C. V., Mr. F. Wm. Heckenkamp, of Quincy, Ill., Mr. Philip H. Donnelly, of Rochester, N. Y., and Mr. F. P. Kenkel, director of the Central Bureau. The Committee elected Mr. Donnelly as its secretary.

A major item of the convention business was the consideration of the \$75,000 Expansion Drive on behalf of the Central Bureau. Considerable time was expended in discussing ways and means to increase the number and amount of the contributions thus far received. A detailed report of the Expansion Fund committee and of the activities of the Minnesota Branch appears elsewhere in this issue.

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The facilities of Holy Trinity Parish are well adapted to a convention. The school serves both as a grammar and high school. All meetings of both men's and women's organizations were conducted in the class rooms, auditorium and larger halls, while meals were served in the basement. Church services were conducted in Holy Trinity and St. Mary's churches.

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Perhaps more time was devoted to meetings of the important resolutions committee than at any convention of recent years; in all, six meetings of the committee were held, under the chairmanship of Mr. Joseph Matt, K.S.G. At these sessions men from all walks of life bring to bear on the subjects under discussion the opinions of every section of the nation. This is generally considered the reason for the high calibre of the resolutions themselves. At several of the sessions more than 70 laymen, priests and bishops were in attendance. The resolutions adopted will be available shortly in printed form to members of the C. V.

In all a total of 16 resolutions were adopted by the convention. These pertain to the Holy Father, Peace, Anniversaries of *Rerum novarum* and *Quadragesimo anno*, Sacredness of the Oath, Conscription, The National Debt, The Dies Committee, the KKK and Technocracy, Agriculture, Youth, Labor, Married Women Gainfully Employed, Block-booking and Blind-selling of Motion Pictures, The Use of the Radio, Leisure Time, The Proposed Equal Rights Amendment, and The Cause of Venerable Bishop Neumann.

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Three Central Bureau leaflets, just from the press, were distributed to the delegates. They are "Catholics and Civil Liberty," by Pope Pius XII, "Leader of an Alert Youth Group," by Rev. Edward A. Bruemmer (this leaflet relates the story of a youth organization in action), and "The Central Bureau, Purposes, Functions, Scope." All provoked favorable comment, as did the new C. B. leaflet published for the N. C. W. U., "The National Catholic Women's Union, Accomplishments and Achievements," by Mrs. Mary Filser Lohr. In addition, the Annual Report of the Central Bureau and other literature was handed to the delegates.

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President Siefen's message was concerned with the activities of the C. V. during the past year, the youth movement, benevolent societies, credit unions and plans for future action.

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Much favorable comment was expressed regarding the changed appearance and format of *Social Justice Review*. The new title found particular favor with the delegates.

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Most Rev. John J. Glennon, Archbishop of St. Louis, will continue as Episcopal Protector. Mr. William J. Siefen, of New Haven, Conn., was re-elected president for the coming year. Other officers are Joseph G. Grundle, Milwaukee, first vice-president; Rev. Edward A. Bruemmer, Jefferson City, Mo., second vice-president; Mr. Henry J. Forst, New Ulm, Minn., third vice-president; Mrs. Mary Filser Lohr, New York City, fourth vice-president; Albert A. Dobie, New Haven Conn., general secretary; August Springob, Milwaukee, assistant secretary; William J. Kapp, New York, treasurer; and A. M. Herriges, St. Paul, marshal. Ernst A. Winkelmann, of St. Louis, was re-elected trustee from Missouri; other trustees are Dr. A. W. Miller, Indianapolis, Ind., and Frank C. Kueppers, St. Paul.

The National Catholic Women's Union did not hold an election, inasmuch as the incumbents were chosen last year for a two-year term.

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Particular interest was aroused by the reports of the Credit Union Committee and the Insurance Research Committee, both appointed by previous conventions. The latter committee was authorized to continue its study of ways and means to strengthen benevolent societies, which constitute a substantial portion of the C. V. membership.

It is our intention to refer to these two matters and to other important convention business in future issues of *Social Justice Review*.

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An outstanding accomplishment of the local committee was the amount of space it secured for the assembly in newspapers of New Ulm and surrounding areas. For several days the New Ulm paper devoted almost its entire issue to the convention, and the St. Paul papers contained numerous and lengthy references to the program and deliberations of the convention.

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The National Catholic Women's Union conducted a mission exhibit throughout the convention. Emphasis was centered this year on medical missions, the display including particularly drugs, bandages, surgical instruments and similar articles. The exhibit also contained altar supplies, vestments, clothing, quilts, and like items.

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New York City was awarded the convention for 1941. The invitation was tendered by the delegation from that State. The delegates from Missouri brought with them a large banner inviting the convention to St. Louis in 1942. Several State Branches have indicated their intention to invite the C. V. to conduct its meeting in their respective States in 1943.

## RESOLUTIONS

### Adopted by

The Catholic Central Verein of America at its 85th Annual Convention, Assembled in New Ulm, Minn. (Aug. 24-28, 1940).

### Pope Pius XII

In accordance with the honored tradition of the Catholic Central Verein of America, we take the opportunity provided by this convention to express to our Holy Father, Pope Pius XII, our pledge of filial devotion. This year we do so with even more regard and affection, since heavy burdens of care rest on his shoulders. We are especially grateful to the Sovereign Pontiff for the Encyclical Letter he addressed to our country on the occasion of the 150th anniversary of the foundation of the Hierarchy of the United States.

Pope Pius XII is a man of peace. Before the outbreak of the present war, he labored incessantly to prevent it, and when finally war came he made courageous efforts to restrict its extent and its methods. He was not successful. His voice of peace has been drowned by the roar of cannons. Whenever men are actuated by selfish interests, they become heedless of all well-meant warnings; they become ruthless and cruel. Justice and charity, rights and liberties are for them words devoid of all meaning.

With our fellow Americans we rejoice that in these critical times Pius XII has again enunciated principles that are fundamental to both Catholicism and Americanism. American citizens are dedicated to the great cardinal principle of Democracy, that all men are created equal by God and consequently enjoy certain natural rights which no State, not even a tyrannical one, may take from them. Catholicism has ever

taught this doctrine. Pius XII reiterated it with special emphasis in his first Encyclical Letter, on the Function of the State in the Modern World. In Christ Jesus all are brethren. "There is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free. But Christ is all, and in all" (Colossians, III, 10-11).

We are assembled in convention to recall these fundamental truths of both Catholicism and Americanism. It shall be our pride to proclaim them once more to a world that has dethroned Christ, voiced teachings that are subversive of all moral law, and denied the universal sovereignty of the natural law, "which has its foundations in God, Almighty Creator and Father of all, Supreme and Absolute Lawgiver, All-wise and Just Judge of human actions."

"When God is hated," continues Pius XII in his Encyclical, "every basis of morality is undermined; the voice of conscience is stilled or, at any rate, grows very faint, that voice which teaches even to the illiterate and to uncivilized tribes what is good and what is bad, what lawful, what forbidden, and makes them feel themselves responsible for their actions to a Supreme Judge."

Following the example of our forefathers in the Central Verein, we will pay careful heed to the wise counsels of our Holy Father. We will do nothing that will jeopardize the interests of peace. We will proclaim with free minds and courageous hearts ideals of justice and charity, upon which all peace must rest. With our Holy Father we will work and pray that when the terrible war now raging in Europe has come to an end, an enduring peace will be ensured to the nations of the world. As Catholics and as Americans we will labor to uphold the fundamental principles of Democracy by proclaiming above the din of battle that man is a child of God and an heir of heaven, that all are blood-brethren of the Savior, Jesus Christ, and that to all must be accorded the rights and liberties inherent in this high dignity of man. Neo-paganism, with its cynical rejection of all natural and moral law, we hold to be the great foe of Christian civilization. We shall not be misled by the glittering phrases that promise life but actually carry within them decay and death.

### Peace

Despite the appeals, pleas and warnings of saner heads, the world is once more engulfed in war. Truly did our Holy Father, the Pope of Peace, remark that "it seems the world has forgotten Christ's message of peace—the voice of reason."

We pray God that our nation may remain free from involvement in the horrible conflict raging in Europe, Africa and Asia, that we will not repeat the tragic mistake of only a generation ago. At the same time we invoke God that ultimately men's minds may change to sentiments of justice and charity so that the so greatly longed for Christian peace among all nations and peoples, now so agitated and preoccupied, may be consolidated profoundly and permanently.

"Peace, source of true happiness," Pope Pius XII declared, "can come only from God, can be found only in God." And again: "Let God show, and let there shine over this world—anxious and troubled as a sea in a storm—a rainbow of calm, of peace, and of fruitful concord among peoples and nations."

And when once peace has been restored, we ardently trust with our Holy Father, that fundamental points of a just and honorable peace will be observed. These are, as outlined by the Sovereign Pontiff:

1. **Right to Life:** A fundamental postulate of an honorable and just peace is that of the right to life and freedom of all nations, big and small, powerful and weak. The will to live of one nation must never call for the death sentence upon another nation. Whenever and wherever this equality of rights has been destroyed, damaged or endangered, then juridical order demands reparation, not by the sword or selfish arbitration but based upon justice.

2. **Disarmament:** For true peace the nations must

be freed from the slavery of armaments and from the danger that material force may become the violator instead of the defender of right. There must be disarmament mutually accepted.

3. **Treaty Revision:** The nations must learn from the past. This applies to the creation or reconstitution of international institutions. Since it is difficult at the time of peace negotiations to foresee and safeguard everything, the constitution of juridical institutions which may serve to ensure the faithful application of agreements and, where the need is recognized, to revise and amend them, is of decisive importance for the honorable acceptance of a peace treaty and for the avoidance of arbitrary and one-sided infringements and interpretations.

4. **Rights of Minorities:** Recognition must be given to the needs and just demands of nations and peoples and of racial minorities. Though such demands may not be strong enough to establish a strict right, they may deserve friendly examination so that they may be considered in a peaceful manner.

5. **Need for Good Will:** Agreements, though they may be the best obtainable, may not be perfect, and will be doomed to failure unless the rulers and the peoples themselves become imbued with the spirit of good will and with a thirst and hunger for justice and universal love; with the sense of responsibility which measures human actions in accordance with the dictates of divine right.

### Anniversaries of *Rerum Novarum* and *Quadragesimo Anno*

The approaching fiftieth anniversary of the issuance of the Encyclical, *Rerum Novarum*, by Pope Leo XIII, to be observed on May 15 of next year, calls for an expression of gratitude and joy on the part of the Catholic Central Verein of America.

At a time of social and economic disorder almost unprecedented in human history, amid so much confusion and bewilderment, we are indeed fortunate to have in the words of the Vicar of Christ sound guiding principles on matters pertaining to the social question.

It is our conviction that Pope Leo XIII in *Rerum Novarum*, on the condition of the working classes, and Pope Pius XI in *Quadragesimo Anno*—actually an adaptation and furtherance of the previous message to present conditions—have laid down the conditions necessary to lead the world out of the present chaos. At the same time we regret that 50 years have been insufficient to convince the world of this truth.

Since the publication of these Encyclicals our organization, in conformity with its constant loyalty to the Vicars of Christ and its interest in social problems, has endeavored to make these "social encyclicals" better known. Hence we urge our affiliated societies and friends to celebrate the jubilees of the publication of *Rerum Novarum* and *Quadragesimo Anno* by re-studying these immortal Encyclicals and by arranging for suitable public celebrations, with a view to spreading to even wider circles the principles they embody.

In calling attention also to the forthcoming tenth anniversary of the promulgation of *Quadragesimo Anno*, we remind our members of the resolutions adopted by several preceding conventions, dealing with the reconstruction of the social order on the basis of vocational estates, in accordance with the papal Encyclicals.

We reiterate our determination to promote particularly among our own members knowledge of the corporative ideal of society, and in this connection point to the excellent booklet, "What is Corporative Organization?", published recently by the Central Bureau.

### Sacredness of the Oath

It is indeed regrettable that in our day the oath, the calling upon God to witness the truth of what we say, has come to be regarded so lightly. Men have little compunction in taking oaths about trivial matters, taking fictitious oaths (in which they swear externally but with no internal intention to call upon

God as a witness), and taking promissory oaths in which they promise things they are unable or unwilling to perform.

Most reprehensible, however, is the disregard of the sacredness of the judicial oath, that taken in court or in reference to the public decision of questions of right, fact or delinquency. The newspapers frequently contain reports of trials for perjury, and since relatively few perjured oaths are revealed through subsequent court action, the number of such false oaths is conceivably very great. Many men freely admit to perjury after having testified regarding automobile accidents, insurance claims, etc.

A lying or perjured oath is from the nature of the act always, the Catholic Church teaches, a mortal sin, since it consists essentially in contempt for God and disrespect for His attributes. The perjurer dares to ask God to be an accomplice in a lie, or else supposes that God can be deceived. The great Pope Innocent XI condemned the doctrine that perjury is only a light sin.

The injunction of the Old Testament regarding an oath is still binding. "And thou shalt swear, 'As the Lord liveth,' in truth, and in judgment and in justice" (Jeremias, IV, 2). A judicial oath implies the obligation not only of telling the truth, but of repairing any damage that results from the falsity or injustice of a declaration.

From this it is clear that perjury, although committed freely, is a serious crime against God and society. Catholics and others should remember this when tempted to "stretch the truth" or to suppress important facts by strict mental reservation while testifying under oath. Perjured testimony may be the fashion of the day, but its gravity is none the less real.

#### Conscription

It appears that huge standing armies have proven one of the causes of many wars fought since the inauguration of modern militarism. In accordance with the pronouncements of Pope Pius XII and his immediate predecessors, the Catholic Central Verein pleads that disarmament be effected by means of international agreements.

In our days of war and strife, the ultimate results of which are a matter of mere conjecture, adequate defense measures are necessary, and even compulsory military training, although foreign to American traditions, may be desirable.

While it is the undisputed duty of the Government to safeguard the just interests of the nation and to provide sufficiently for their defense, a large number of our people are in serious doubt regarding the necessity and advisability of creating an army as planned in bills pending now in the Congress. There is strong and well-founded belief that propaganda is in large measure responsible for present fears of foreign invasion, and also for the resultant agitation and pressure on the Congress to follow the example of the major powers of Europe.

We are of the opinion the possibility of a one-year voluntary enlistment program should be exhausted before our country should resort to a compulsory system. Voluntary service could be made more attractive by granting enlisted men higher pay, fair chances for promotion and other opportunities. In considering compulsory military service, Congress should give careful study to the Swiss military system which is the most democratic, the oldest and the least burdensome of all military systems of Europe. Moreover, it has always been found to be highly effective.

Furthermore, should the arguments insisting on the necessity of introducing compulsory training immediately prevail, we urge Congress to incorporate in the conscription act such provisions as will lessen the social, economic, and moral ills inseparable from militarism.

#### The National Debt

It is with grave misgivings we view the unprecedented extension of the national debt. Admittedly, greater expenditures have been necessary during the past ten

years for relief, public works and preparedness in defense of the country. Admittedly also, much good has been accomplished through governmental expenditures.

On the other hand, however, serious minded Americans are much concerned over the waste of public monies in efforts made to achieve laudable aims. With them we strenuously object to the use of monies for the advancement of partisan politics.

Almost a decade ago Pope Pius XI in his Encyclical on the Reconstruction of the Social Order called attention to the abnormal growth of State activities. Our Holy Father Pius XII in his first Encyclical, on the Function of the State, expressed similar concern over the enlargement of State functions. Unhappily, however, the people themselves are demanding more and more services from the Government without reflecting what these services will cost. This constant pressure on the Government is one of the great factors to explain the increase of the tax burden.

Increased taxes have serious economic and social consequences, and often also bring about injurious results to works of education and religion. In the end workers and farmers pay the taxes because industry recovers the taxes in the prices charged for the things it produces. It is an accepted fact that taxes are shifted onto the consumer. And as tax obligations grow, clamor also grows for the removal of tax exemptions from institutions and organizations which make a valuable contribution to the well-being of the State through their works of charity and education. When purses are emptied by taxes of every kind, it is inevitable that little will be left for voluntary enterprises of education and charity.

This is to be deplored because when the spirit of charity is killed among the people of a nation selfishness, greed, harshness and cruelty will rise to take its place. No nation can live without the spirit of charity.

#### Agriculture

The rise and fall of empires is closely related to the health and decline of religion, public and private morality, of the family and the agricultural order or estate. It is on the land, on the cultivation of the soil, and on an economically independent yeomanry the welfare of a people primarily depends.

It is a deplorable fact that the economic status of the farmers of our country is anything but secure; their existence is, in fact, threatened. Even as it is, the number of dispossessed farmers indicates the extent of the tragedy which has been enacted before our very eyes, a foreboding of greater evils to come, unless means are quickly found to remedy the situation.

Under present conditions a large number of farmers live on subsidies, as a result not of a national catastrophe, such as pestilence or war, but to a large extent because of low prices and underconsumption of farm products.

The many well-meant efforts on the part of the Federal Government to make it possible for the farmer to sustain himself on the land have not had results commensurate with the tremendous expenditure of money in the interest of agriculture or the farmers themselves. Nor is there hope that the means thus far adopted to achieve this objective will be any more successful in the future than they have been in the past. It is indeed a question how long the nation may be able to carry the exceedingly heavy burden of farm subsidies of various kinds imposed on the people. From January to May of this year, for example, the Federal Government paid to farmers \$385,000,000, and the present outlook warrants the assumption that even greater sums may be demanded for this purpose in the future, because the possibility of disposing of farm surpluses in foreign markets appears almost hopeless at the present time.

In the meantime, the farmer is the innocent victim of an at present widening disparity between the price of farm commodities and that of manufactured goods. The deplorable situation into which the owners of

family-sized farms have been forced by circumstances beyond their control, offers, on the other hand, to capital the opportunity to invest money in land and so develop a system of land ownership detrimental both to a sound yeomanry or order of farmers, and genuine Democracy.

Since the efforts made to rescue farming from the deplorable condition into which it has fallen have either failed or have not fully attained the objective they were intended to reach, the Catholic Central Verein of America suggests that a means known to former centuries should be granted the attention it seems to deserve under the present circumstances, viz., a minimum legal price to be applicable to three staples: wheat, cotton and corn. It is from the idea of a just price, fundamental to Christian ethics, the legal price derives its origin. If the laborer is worthy of his hire, the farmer is unquestionably worthy of receiving from society, which depends for sustenance on his efforts, a price for his products which grants him a just recompense for his labor and the care he must bestow on the land entrusted to his stewardship.

(To be continued)

### Convention Calendar

C. U. and C. W. U. of Missouri: Salisbury, September 8-10.

St. Joseph's State League and C. W. U. of Indiana: South Bend, September 15-17.

Cath. Central Society and C. W. U. of New Jersey: Passaic, September 21-22.

C. V. and C. W. U. of Minnesota: Melrose, September 22-23.

C. V. of Kansas: St. Marks, Oct. 6-7.

### Social Study Course a Success

IT was with some misgivings we announced several months ago that the Central Bureau would conduct a social study course following the New Ulm convention of the C. V. While the Bureau staff has had long experience in conducting courses of this nature, no such venture had been attempted following an annual convention since 1924.

The response, however, was more than gratifying. Registrants for the two-day course, held on Aug. 28-29, numbered 36, including nine priests, one monsignor, and three women, representing ten States. Many walks of life were also represented, including educators, farmers, workers, co-operative organizers and seminarians.

Because the idea was so favorably received, we shall endeavor to conduct similar courses following C. V. conventions as well as special two- or three-day meetings in various cities.

The New Ulm course was devoted primarily to a consideration of rural problems, with emphasis upon co-operation, credit unions and farm chemurgy. The opening lecture, delivered by Most Rev. Aloisius J. Muench, of Fargo, N. D., on Wednesday evening, was concerned with "The Ethics of Co-operation." Bishop Muench discussed the fundamental principles underlying co-operation and discoursed upon their relation to Christian ethics.

The second lecture, delivered on Thursday morning by Mr. L. S. Herron, editor of the *Nebraska Union Farmer*, of Omaha, treated "The Potency of Co-operation." The speaker cited figures to show the progress

co-operatives have made and their potential ability to help the "little man." Rev. Martin E. Schirber, O.S.B., of St. John's University, Collegeville, Minn., explained "Adult Education and Co-operation as Means to Self-help," outlining the story of the Nova Scotia experiment in co-operation.

In the afternoon Mr. F. P. Kenkel, Director of the Central Bureau, discussed "Chemurgy: Promise or Threat?" The lecturer pointed out the possibilities of this new movement, but also warned of hidden dangers, including especially the "factory farm." The concluding address was presented by Rev. Bernard W. Dempsey, S.J., of St. Louis University, St. Louis, on "The Corporative Order." Fr. Dempsey indicated the background of the corporative plan for the reorganization of society and touched upon many practical aspects.

Each lecture was followed by an open forum period, during which the participants questioned the speakers regarding points raised in the addresses. In response to many requests, an attempt will be made to have the lectures printed in pamphlet form for distribution to members of the C. V. and others.

### The C. B. Expansion Fund

EARLY this year the Minnesota Branch of the C. V. promised to raise \$10,000 as its share of the Central Bureau Expansion Drive Fund. The organization further promised to obtain half that amount before the New Ulm convention.

Not only did the group live up to its promise, but in fact exceeded its first-year quota. Mr. Michael Ettel, president of the Branch, together with Mr. J. M. Aretz, president of the Cath. Aid Association of Minnesota, with which our Branch has at all times co-operated closely, presented the national committee with a check in the amount of \$2750, and announced that more than \$5000 had already been pledged.

The Expansion Drive Committee, appointed last year, was reconstituted under the chairmanship of Mr. F. Wm. Heckenkamp, member of the C. V. Committee on Social Action. Mr. Heckenkamp reported that \$1108.11 has been collected thus far.

The committee held a number of sessions during the convention, attended by the presidents of State Branches. Plans were formulated for a campaign during the coming year, and each Branch was asked to undertake the collection of a fair share of the \$75,000 sought.

A detailed list of contributors, both in Minnesota and throughout the country, will be published in an early issue of our journal.

### New C. V. Memberships

FOUR Life Memberships in the Central Verein were obtained at the New Ulm convention. The new members are Rev. Bruno Bloemecke, Passaic, N. J., Mrs. Charles P. Kraft, of Irvington, N. J., Mr. Charles L. Kabis, of Newark, and Mr. Max Kraft, also of Newark. Mrs. Kraft is the wife of the president of our New Jersey Branch, while Mr. Kabis served last year as marshal of the C. V.

The manner in which the memberships were secured is noteworthy. The matter had come up for discussion during the convention and the value and advantages of such memberships were explained. Immediately upon hearing the explanation, Mr. Kabis announced to the

delegates he intended to become a Life Member, and the others did likewise.

At the same time two Sustaining Memberships were secured. The new members of this classification are Rt. Rev. Msgr. L. G. Ligutti, of Granger, Ia., and Mr. Ferdinand Wiener, of Sauk Centre, Minn.

### Well Arranged Meeting of Pennsylvania Branch

MANY features combined to make the Philadelphia convention of the C. V. of Pennsylvania one of the more memorable gatherings of recent years; the meeting took place on July 27-30. The joint assemblies had been arranged carefully and all meetings were well attended. Particular credit is due Rev. Joseph L. Koenig, rector of St. Ludwig's Parish and host to the convention.

Each delegate received a large souvenir program prepared by the local committee, headed by Mr. Emil Beck. The convention was honored by the presence of the presidents of both the C. V. and the N. C. W. U., Mr. William H. Siefen and Mrs. Mary Filser Lohr, respectively.

Somewhat as a preliminary to the convention itself was the program arranged for Saturday evening, at which a bronze memorial table to the late Rev. Theodore Hammeke, former spiritual director of the State and local Branches and a member of the C. V. Committee on Social Action, was unveiled.

Formal opening of the convention took place on Sunday morning. Following the prayer by Rev. Joseph F. May, spiritual director of the men's Branch, the customary welcoming addresses were made. The delegates then marched in procession to St. Ludwig's Church where solemn pontifical mass was celebrated by Most Rev. James P. McCloskey, Bishop of Jaro, P. I. The sermon was preached by Rev. Francis J. Hertkorn, pastor of St. Bonaventure's Parish, Philadelphia.

Principal speakers at the civic demonstration held in the afternoon were Dr. Anna Dengel, superior and foundress of the Medical Mission Sisters, who reviewed her organization's work in India; and Mr. Philip H. Donnelly, of Rochester, N. Y., who discoursed upon the papal encyclicals, urging their continued study and discussion.

A rather unusual but highly effective youth program was conducted in the evening. Some 25 young men and young women of St. Ludwig's Parish participated in a forum on the subject, "Are the young people of today living under advantages or disadvantages?" Presentation of a one-act playlet completed the program.

Presidential messages were read at the joint session conducted Monday immediately following the requiem mass for deceased members. President F. William Kersting discussed the accomplishments of the past year and offered suggestions for future activity. The second joint assembly of the day took place that afternoon; this session was devoted to a discussion of credit unions. In the evening the convention banquet was attended by all the delegates and many members of the local groups.

Tuesday was given over almost entirely to business matters. Among the speakers who addressed the separate sessions were Rt. Rev. Msgr. Edward A. Hawks, on "The Catholic Evidence Guild"; Rev. William J. Walsh, on "The Inter-Racial Catholic Group"; and Mr. Karl H. Rogers, on "The Narberth Movement."

A total of eight resolutions were adopted by the delegates. These pertained to the Holy Father, modification of the proposed conscription bill, the 50th anniversary of the issuance of *Rerum novarum*, temperance, the youth movement, warranted nationalism and patriotism, and objectionable literature. Moreover, a resolution of thanks to those responsible for the success of the convention was also drafted as was a state-

ment expressing the Branch's thanks and loyalty to Cardinal Dougherty, of Philadelphia.

Mr. Kersting, of Pittsburgh, was re-elected president for the coming year. He will be assisted by Eugene A. Phillips, Williamsport, and Emil Beck, Philadelphia, vice-presidents; Philip F. Kleinhans, Philadelphia, recorder; John Wiesler, Philadelphia, secretary; and George M. Ortwein, Bethlehem, treasurer.

At the close of the convention the delegates participated in a sight-seeing tour, visiting a number of places of historic interest, including the grave of Commodore John Barry and the tomb of the Venerable Bishop John Nep. Neumann, C.Ss.R.

### Spirited Convention of Texas Section

UPWARDS of 800 delegates participated in what has been adjudged a highly successful convention of the Cath. State League of Texas, conducted at Windthorst on July 23-25. The delegates were warm in their praise of Rev. Francis Zimmerer, O.S.B., who acted as host to the meeting, in place of the pastor, Rev. Martin Fischer, O.S.B., who had been called to the bedside of his sick mother.

A number of special events featured the three-day assembly, including the convention mass, the Catholic Day program and the youth rally. Meeting jointly with the C. V. Branch were the women's section; the Cath. Life Insurance Union and the young people's division.

In the afternoon of the first day the delegates were welcomed by the convention committee chairmen and a representative of the county officials. That evening President Gus Strauss and the heads of the other convening bodies read their annual messages; Mr. Strauss dwelt particularly upon the activities of the League during the past year. Mr. Marcus Flusche, reporting for the young people's section, stated the organization consists of ten member societies and that five or six more are expected to join in the near future. Guest speaker of the evening was Rev. David M. Buckley, of Ft. Lavaca, who discussed the Catholic Hour broadcast over a station in Victoria under the sponsorship of the Insurance Union.

Wednesday was designated as Catholic Day. Mass in honor of the Blessed Virgin was celebrated by Rev. Herman Redder, pastor of the co-host parish of Scotland, while Rev. Robert Schertz, of Westphalia, preached the sermon, on the advantages of membership in Catholic societies. In the early afternoon Rev. Mr. Victor Schmidtinsky, of St. John's Seminary, spoke on behalf of the Catholic press. Three speakers addressed the Catholic Day meeting later in the afternoon. These were Brother Gerald I. Schnepf, S.M., professor of sociology at St. Mary's University, San Antonio, who commented on world conditions, the philosophy of government and the duties of American citizens; Mr. C. K. Walsh, of Wichita Falls, Tex., who pointed out the relationship between "Catholicity and Democracy"; and Rev. S. A. Leven, of Tonkawa, Okla., who explained the Confraternity of Christian Doctrine.

The youth rally, held in the Knights of Columbus hall, was addressed by Rev. Michael Lensing, O.S.B., of Ft. Worth, on the problems of Catholic youth, and Rev. Don Hartnett, of Wichita Falls, on the activities of the laity as viewed by a priest.

Numerous messages of congratulation and blessing were received from members of the Hierarchy and from priests. Similar communications were sent by officials of the C. V. and N. C. W. U. Solemn closing exercises were conducted on Thursday afternoon. Resolutions were adopted on the Holy Father, Catholic education and peace.

Mr. Joseph Molberg, of Fredericksburg, was elected to succeed Mr. Strauss as president. He will be assisted by Mr. Walter Albrecht, San Antonio, secretary, and

Mr. Joe Steinle, of Castroville, treasurer. Mr. Ben Schwegmann, of San Antonio, was named head of the Insurance Union. The 1941 convention will take place in Pilot Point.

### Ohio Section Convenes in Chillicothe

LAST year it was possible to report that a new spirit had entered the Ohio Branch. The recent annual convention of the organization, conducted Aug. 31st and Sept. 1st in Chillicothe, gave evidence that the interest engendered last year had increased. Of particular note was the presence of large numbers of the local society members, who attended all the sessions. And although the convention was short, a considerable amount of business was transacted.

Rev. Frank J. Kreuskamp, rector of St. Peter's Parish, proved a gracious host to the convention. At the opening joint session he welcomed the delegates and extended them every courtesy throughout their stay. The doors of the 95-year-old parish were open to members of the Branch.

Immediately following the opening joint meeting on Saturday afternoon, the men conducted their first business session, featured by a report on the national convention of the C. V. After dinner, served by the local societies, the delegates resumed their business meetings. Attention was centered about the promotion of parish credit unions by organizations affiliated with the Branch.

Fr. Kreuskamp officiated at high mass for the delegates on Sunday. The Rt. Rev. Msgr. William J. Spiegel, Vice-rector of the Pontifical College Josephinum, at Worthington, Ohio, preached the sermon, on the influence of the Catholic Church on culture.

Both Msgr. Spiegel and Fr. Kreuskamp addressed the combined dinner and mass meeting held early in the afternoon. The speakers complimented the organization on its endeavors in the past, and urged that the activity be maintained and even increased. Mr. John P. Hess acted as toastmaster.

The principal speaker of the afternoon was Mr. Bernard E. Lutz, Assistant to the Director of the Central Bureau, who outlined the history and purposes of the Central Verein, its plans for the future, and the endeavors that should engage the attention of Catholics. The speaker also sketched the activities of the Central Bureau, pointing out the relationship between the Bureau and member societies of the C. V.

Following the meeting the resolutions adopted by the convention were explained to the audience. The resolutions were patterned largely after those of the New Ulm meeting. Routine business occupied the attention of members of the executive committee at their closing session. The convention was concluded with Benediction in the parish church, and the singing of the Te Deum.

Credit for the efficient handling of convention details should go in great part to Mr. Ernest J. Hess and Mrs. Edward J. Schneider, co-chairmen. Mrs. Schneider was appointed field organizer of the Natl. Cath. Women's Union in the State of Ohio; announcement of the appointment was made at the mass meeting.

Mr. Leo Lyden, president of the Branch, acted as chairman of all the meetings, handling the business matters with dispatch. He was re-elected for the coming year.

### Necrology

OLDEST secular priest in the St. Louis Archdiocese and for many years a close friend of our organization, Rt. Rev. Msgr. F. X. Wilmes, of St. Charles, Mo., died on July 30th at the age of 87. Most Rev. Christian H. Winkelmann, Bishop of Wichita, for 15 years an assistant to Msgr. Wilmes at St. Peter's Church, St. Charles, pontificated at the solemn requiem mass on Aug. 3rd. A priest for 63 years, the deceased had served as pastor of St. Peter's for 50 years.

Msgr. Wilmes will long be remembered by members of the C. V., particularly the Missouri Branch. On many occasions he acted as host to annual conventions of the organization and the parish societies are staunch members of both the men's and women's sections.

The sermon of the funeral mass was preached by Very Rev. Msgr. Martin B. Hellriegel, recently installed as pastor of Holy Cross Parish, St. Louis, also a former assistant at St. Peter's parish. Msgr. Hellriegel, one of the outstanding promoters of the liturgical movement in our country, discoursed upon the faithfulness to duty manifested by Msgr. Wilmes toward his parishioners and others. For more than 30 years he had served as spiritual father of the Most Precious Blood Sisters, in O'Fallon.

"Msgr. Wilmes was a man of piety, of godliness," Msgr. Hellriegel declared. "... Holy things are to be done in a holy way—that was the motto of this man of faith." "Though of a virile disposition and free from hasty emotions, Msgr. Wilmes possessed a childlike affection for the Blessed Mother..." The preacher also pointed to the deceased's overwhelming loyalty to the Holy See and his ecclesiastical superiors, and his sense of devotion. Other qualities singled out by Msgr. Hellriegel for comment were Msgr. Wilmes' humility, self-discipline, prudence and chastity.

Born in Westphalia, Germany, on Sept. 25, 1852, the deceased completed his studies for the priesthood in this country, being ordained on June 24, 1877. Assigned to St. Peter's, he remained there until he was named pastor of St. Mary's Parish, Cape Girardeau, in 1879. Two years later he assumed the pastorate of St. Peter's, serving in that capacity until the end of the fiftieth year of his pastorate, at which time he retired to the convent of the Precious Blood Sisters at O'Fallon. In 1923 Msgr. Wilmes was elevated to the rank of Domestic Prelate. His successor is Rev. Anthony T. Strauss, spiritual director of the N. C. W. U.

Former president of the C. V., and one of the best known members of the organization, Mr. Michael F. Girtten, of Chicago, died from heat exhaustion on July 26th. He was 68 years old.

Active in numerous Catholic organizations, the deceased had served as president of the C.

V. from 1919 until 1921 and had been an honorary president since that time. A regular attendant at national conventions of our organization as well as of the C. U. of Illinois, Mr. Girten had been a member of many committees of both groups.

Stricken while on his way to his office, on July 25th, Mr. Girten was taken to the emergency hospital of a downtown store, and later transferred to St. Elizabeth's Hospital, where he died early the following day. Funeral services were conducted from St. Martin's Church, Chicago, on July 29th. Present in the sanctuary were a large number of priests and Monsignors, and also Most Rev. William D. O'Brien, Auxiliary Bishop, who blessed the remains. Interment took place in Mr. Girten's birthplace, at Lamont, Ill. The C. V. was officially represented by Mr. Frank C. Blied, Madison, Wis., former president of the C. V., Mr. George Philipp, Ft. Wayne, first vice-president, and Rev. P. J. Roederer, Hobart, Ind. The State Branch was represented by Mr. G. J. Stoecker, Mr. F. A. Gilson, Mr. W. K. Ott, and Mr. P. Meyer, all Branch officers.

A graduate of Notre Dame University and the Kent College of Law, Mr. Girten helped to organize the Chicago municipal court and was assigned to the Domestic Relations court in 1906. Later he became professor of law in Loyola University. In 1919 he was elected president of the C. V. and in 1921 became Austrian consul general in Chicago, holding this office until the Anschluss a few years ago.

In addition to his efforts in behalf of the C. V., the deceased was a director of Catholic Charities of Chicago, of the Cath. Homefinding Association, and member of the board of governors of the Cath. Church Extension Society. He was also president of the Chicago District League, the German Aid Society and the German Altenheim.

Well known to older members of the C. V., whose conventions in former years he attended regularly, Mr. George M. Zimmermann, of Buffalo, died on July 19th. One of the noted laymen of that city, the deceased was active in numerous Catholic and civic affairs. He was 86 years old.

Among the various positions held by Mr. Zimmermann were president of the United German and French Roman Catholic Cemetery Association, member of the board of directors of the German Roman Catholic Orphan Asylum, member of the executive council of Catholic Charities, and member of the board of consultants of Msgr. Baker's charitable institutions at Lackawanna.

The deceased was one of the founders of *The Echo*, of Buffalo, and in earlier years assisted in promoting the daily *Buffalo Volksfreund*, as well as the *Aurora u. Christliche Woche*, also of Buffalo.

#### In Brief . . . .

At the death of Rev. John J. Grueter, of Andale, Kan., a few months ago, it was announced the deceased had willed the Central Bureau all books on social and economic subjects contained in his library. These have now been received; the shipment consisted of 145 books and 25 pamphlets, all valuable acquisitions for our libraries.

The Knights of St. George will conduct their annual retreat for members on Oct. 6-8 at the organization's own retreat house in Wellsburg, W. Va. The Knights are one of the few Catholic societies that maintains a house for spiritual exercises.

At the invitation of the East St. Louis and

the Quincy District Leagues of the C. U. of Illinois, two priests attended the special course for the clergy conducted at Mundelein Seminary early in July. Rev. William H. Brandmeyer, of St. Henry's Parish, East St. Louis, and Rev. Godfrey Piontkowski, O.F.M., of St. Francis Parish, Quincy, were the guests of the two Leagues.

The annual report of President Bernard F. Jansen, of the C. V. of Brooklyn, printed in the August issue of the organization's *Federation Messenger*, is a remarkably complete summation of the year's activities. The group is co-operating with a number of other Catholic societies, and is engaged in carrying out the C. V. program of social action . . . A one-day retreat to be preached by Rev. John M. Beierschmidt, C.Ss.R., of New York City, will be conducted by the federation on Sept. 29th.

Few credit unions organized by our members have been more successful than St. Francis P. C. U. of Milwaukee. Treasurer August Springob reports that on June 30th the union had total assets of \$62,616.42. Of the 525 members 248 were listed as borrowers of amounts totaling \$40,400.32. Share capital is recorded at \$57,110. The guaranty fund and undivided earnings account each contains well over a thousand dollars.

#### Miscellany

THE 29th annual convention of the C. V. of Kansas will take place in St. Marks on Oct. 6-7, President Michael Mohr has announced. The convention was postponed from this spring, because a fire had destroyed the school building of the parish. Rev. A. A. Hermann, the pastor, who is celebrating the silver jubilee of his ordination this year, will be host to the assembly.

Most Rev. Christian H. Winkelmann, Bishop of Wichita, has consented to celebrate pontifical high mass on the opening day of the meeting, and has promised to address the major meeting of the convention.

For the first time in its history the Kansas Branch will conduct a youth rally. This will take place on Sunday evening. A large attendance is expected for the program, to be carried out under the leadership of Rev. Thomas C. Glynn, youth director of the Diocese of Wichita.

It is expected steps will be taken at the Convention to establish a branch of the Natl. Cath. Women's Union, to be composed of Catholic women's parish societies.

A cordial letter of felicitation has been addressed by Archbishop Francis J. Beckman, of Dubuque, Ia., to Mr. Henry Gonner on the occasion of the latter's assuming the management of the *Daily Tribune* of that city. Now in its twentieth year of publication, this daily Catholic paper is edited by Mr. Charles N. Nennig.

The *Daily Tribune* is the only daily English-language Catholic newspaper in the country, if not the world. The manager is the son of the late Mr. Nicholas Gonner, at one time president of the C. V. and chairman of the C. V. Committee on Social Action.

# DAS SOZIALE APOSTOLAT

## DIE LITURGISCHE WOCHEN IN CHICAGO VOM 21. bis 25. OKTOBER, 1940.

**L**ITURGIE ist „der Kultus, den die Kirche als der mystische Leib Christi in Einheit mit dem Haupte Christus und in seinem Namen und Auftrag feiert, und zwar als fortwährende Darstellung und Vergegenwärtigung des Erlösungsgeheimnisses.“ In ihr ist Christus gegenwärtig unter den Menschen „bis ans Ende der Zeiten.“ In ihr hält er sein Erlösungswerk unter den Menschen gegenwärtig und wendet es den einzelnen Gliedern der Kirche zu. Es bedeutete daher stets eine Hinwendung zu den eigentlichen Quellen unseres übernatürlichen Lebens, wenn in einem Lande eine sogenannte „Liturgische Bewegung“ wach wurde. Es ist die Versuchung des Menschen, dass er leicht das eigentlich Wesentliche aus dem Auge verliert und sich allzusehr Dingen zuwendet, die an sich gut, aber zweitgradig, die nur abgeleitete Bäche, nicht die wahren Quellen, sind. Dann kommt es, dass die Tieferblickenden bald das vermissen, was den Hunger ihrer Seele stillt. Und das geistige Format des christlichen Menschen wird klein und eng. Die „Liturgische Bewegung“ führt zu den Quellen zurück, die der Erlöser selber der Welt geschenkt hat, vor allem dem Heiligen Messopfer und seiner Umrahmung im Lobpreis des kirchlichen Stundengebetes. Sie will durch die würdige Feier der heiligen Messe, ihre seinsgerechte Betonung als die wahre Mitte christlichen Kultes und kirchlichen Lebens, die Menschen wieder empfänglich machen, aus jenen Quellen göttlichen Lebens voll und reich zu schöpfen.

Es ist daher die beste Gewähr für das Aufblühen kirchlichen Lebens in den Vereinigten Staaten, dass auch hier die kirchliche Bewegung ihren Siegeszug angetreten hat. Um die verschiedenen Kräfte, die daran zur Ehre Gottes arbeiten, zu einigen und zu sammeln, und für das Leben der Pfarrgemeinde fruchtbar zu machen, soll im kommenden Herbst die erste Liturgische Woche von nationaler Ausdehnung in Chicago gehalten werden. Das Thema ist „die lebendige Pfarrgemeinde; tätige und verständnisvolle Teilnahme der Laien an der Liturgie der katholischen Kirche.“ Ihr Ziel ist, Priester, Ordensleute und Laien zusammenzuführen, die sich für die liturgische Wiederbelebung einsetzen wollen. Liturgische Funktionen, sowie Vorträge und Aussprachen sollen gehalten werden. Sr. Exzellenz, der Hochwürdigste Herr Erzbischof von Chicago, Dr. Samuel A. Stritch, ist der erlauchte Schutzherr und hat hochherzig und bereitwillig seine Kathedrale als Tagungsort zur Verfügung gestellt. Eine Gruppe des Klerus von Chicago, unter dem Vorsitz des Hochwürdigsten Monsignore Joseph P. Morrison, Rektor der Kathedrale, bildet das Ortskomitee, das unter der Beihilfe der „Benediktinischen Liturgischen Kon-

ferenz“, einer Gruppe von Benediktinermönchen aus verschiedenen Abteien des Landes, arbeitet. Diese liturgische Woche fand bereits begeisterte Zustimmung u. a. von Sr. Eminenz, Kardinal Villeneuve von Quebec, Ihren Exzellenzen den Erzbischöfen Rummel von New Orleans und Mitty von S. Francisco, sowie den Bischöfen von Victoria, B. C., Manchester, Paterson, Brooklyn, Scranton, Cleveland, Hartford, Sioux Falls, Concordia, Spokane, Seattle, Springfield, Ill., Trenton, denen sich viele Benediktineräbte beigesellen. Das Sekretariat liegt in den Händen des Hochw. W. Michael Ducey, O.S.B., The Liturgical Week, 7416 Ridge Boulevard, Chicago, Illinois. Zuletzt sei noch bemerkt, dass die Woche alles weltliche Gepränge vermeiden und eine durch und durch geistliche Atmosphäre atmen wird. Jedermann ist willkommen, dem das grosse Anliegen der Wiederbelebung tiefgläubigen christlichen Lebens am Herzen liegt.

LEO VON RUDLOFF, O.S.B.  
Darlington, New Jersey

### Das religiöse Buch.

**D**IE aus dem deutschen Sprachgebiet im 19. Jahrhundert in unser Land eingewanderten Katholiken gaben sich nicht damit zufrieden, Zeitungen zu lesen. Es fanden sich in den Familien zu jeder Zeit auch gute Bücher. Das beweist die Sammlung deutsch-amerikanischer Bücher und Schriften in der Bibliothek des C. V. In Amerika nachgedruckt wurden in deutscher Sprache nicht nur die Bibel, die Goffine, und die Nachfolge Christi, sondern auch die Schriften Christoph v. Schmitts und Alban Stolz. Zu diesen gesellten sich zahlreiche deutsch-amerikanische Verfasser. Der spätere Bischof Joh. Nep. Neumann schrieb einen Katechismus und die Färberschen Katechismen erlebten unzählige Auflagen. Man darf wohl in Frage ziehen, ob die Nachkommen der deutschsprachigen Einwanderer die Lektüre katholischer Bücher im selben Masse wie ihre Vorfahren pflegen. Die Zahl der katholischen Verleger und Buchhändler hat nicht Schritt gehalten mit dem Wachstum der katholischen Bevölkerung unseres Landes. Es erscheinen natürlich mehr Bücher, als vor 50, 60 Jahren, aber längst zu wenig für eine Bevölkerung von über zwanzig Millionen Seelen. Und doch gehört die Pflege des religiösen Buches mit zu den Aufgaben, die ein jeder ernstdenkende Katholik im Auge behalten muss. Ein österreichischer Priester, Konsistorialrat Anton Teufel, schreibt darüber in seinem für katholische Braut- und Eheleute bestimmten Belehrungsbuch „Des Schöpfers heilige Werkleute“ (Herder & Co., Freiburg, 1939):

Die Gesundheit des Körpers hängt von der gesunden Nahrung ab. Die Gesundheit der Seele ist bedingt durch eine gesunde geistige Nahrung. Und diese wird durch das gute Buch

dargereicht. Sag mir was du liest, und ich sage dir, was du bist.

Besonders sollen einige religiöse Bücher unentbehrlicher Bestand in jeder christlichen Familie sein.

#### 1. Heilige Schrift des Neuen Testamentes.

Die einzigartige Bedeutung und Grösse der Bibel ist nicht nur von kirchlichen Persönlichkeiten oft gerühmt worden. Die Bibel ist heute in mehr als 600 Sprachen und Dialekte übersetzt, 15,000 Aussprüche aus der Bibel sind zu Sprichwörtern geworden. Goethe sagt: „Die Bibel ist nicht nur ein Volksbuch, sondern das Buch der Völker . . . Ich für meine Person halte die Bibel lieb und wert, denn fast ihr allein war ich meine sittliche Bildung schuldig. . . . Je mehr die Menschen an wahrer Bildung zunehmen, um so fleissiger werden sie die Bibel lesen.“

Leo XIII. bewilligte einen Ablass von 300 Tagen allen, die eine Viertelstunde das Evangelium lesen, und einen vollkommenen Ablass unter den gewöhnlichen Bedingungen, wenn diese Uebung täglich durch einen Monat hindurch fortgesetzt wird. Pius X. wünscht die tägliche Lesung des Evangeliums, und ebenso ermahnt Benedikt XV. die Gläubigen, sie möchten doch jeden Tag in der Heiligen Schrift lesen.

#### 2. Katechismus und Biblische Geschichte.

#### 3. Eine Heiligenlegende.

#### 4. Leben Jesu und Mariä.

#### 5. Eventuell eine Geschichte der Kirche.

#### 6. Ein katholisches Kirchenblatt (Bistumsblatt).

Gute Bücher dienen der Wahrheit, stärken den Glauben, kämpfen für Christus und sein Reich und helfen mit, die heiligsten Güter der Religion, der Familie und somit dem Volke zu bewahren.

Was der Verfasser dieser Ausführungen über das Bibellesen sagt, entspricht durchaus der Ansicht weiter katholischer Kreise Deutschlands. Bibel und Neues Testament stehen heute drüben hoch in Ehren, als Quellen religiöser Erbauung und sittlicher Belehrung. Wir neigen der Ansicht zu, dass die Lesung des Neuen Testamentes Vorbedingung eines zielbewussten Laienapostolates ist.

### Japanisches Vorbild.

**E**S wird bei uns viel über die christliche Familie gesprochen und geschrieben; für ihre Erhaltung geschieht jedoch nur wenig. Niemand fällt es z. B. ein, Worte zu verlieren über die Pflege der Familientradition. Die Ehrfurcht vor den Vorfahren kennt man so wenig wie die Dankbarkeit für die grossen gerade von den besten Auswanderern gebrachten Opfern, als sie die Heimat verliessen, in der Absicht, ihren Kindern in der Neuen Welt eine bessere, und wie sie meinten, gesichertere Zukunft zu schaffen.

Zu Anfang der Evangelien und des Neuen Testamentes überhaupt steht die Wurzel Jesse; jene Katholiken, die nicht einmal wissen wer ihre Grosseltern waren, sollten sich doch fragen, ob es auch nicht für sie angebracht wäre, Kenntnis ihrer Vorfahren zu besitzen. Manche zum Christentum übergetretenen Heiden vermöchten sie zu belehren, was sich in dieser Hinsicht zu tun geziemt:

In Japan wurde jüngst die christliche Segnung einer Ahnentafel (Ihai) vorgenommen. Das Bild trug Tauf- und Familiennamen des Verstorbenen und wurde nach der Segnung in der Kirche am Ehrenplatz des Hauses aufgestellt. Die Rückseite der Tafel hält die entscheidenden religiösen Ereignisse im Leben des Verstorbenen fest: Taufe, Erstbeichte, Erstkommunion, Firmung, Hochzeit und Sterbetag. An der Epistelseite neben dem Altar wurde die Ahnentafel feierlich geweiht. Bemerkenswert ist, dass diese Einführung ein uralter heidnischer Brauch ist, der bei den asiatischen Völkern des Fernen Ostens seit Jahrtausenden heiliggehalten wird und nun sinngemäss in das liturgische Leben der Kirche eingebaut wird.

In einem Lande wie das unsere, in dem der Familiensinn so tief gesunken ist und von keiner Seite etwas geschieht, ihn neu zu beleben, sollte man doch, auf die japanische Nachricht aufmerksam gemacht, stutzig werden und sich fragen, ob man nicht vor allem damit beginnen sollte, einmal zu sagen, was eigentlich eine Familie sei und was geschehen müsse zur Pflege des Familiensinns. Der Papst äusserte sich unlängst den Mitgliedern der Nobelgarde gegenüber über die Bedeutung des Adels und die Pflege der Tradition. Manches von dem, was er bei dieser Gelegenheit gesagt, lässt sich auf die Angehörigen jeder gesunden Sippe anwenden.

### Sie Lebt Noch!

**D**IE deutsche Presse unseres Landes besitzt ein viel zäheres Leben, als manchen Leuten lieb sein dürfte. Dies weist, so hoffen wir, darauf hin, dass auch deutsches Wesen und deutsche Eigenart sich länger erhalten werden, als jene vermuten, die in unserem Lande nur einen grossen Mischkessel erblicken.

Den neunzigsten Jahrgang eröffnete mit der Ausgabe vom 1. August das Wochenblatt *Aurora und christliche Woche*. Ein schönes Alter, das nur ganz wenige Blätter Amerikas erreicht haben, und wir denken dabei nicht nur an die in deutscher Sprache veröffentlichten Zeitungen.

Hoffentlich wird es diesem katholischen Blatte vergönnt sein, einhundert Jahre zu vollenden. Eine der berühmtesten deutsch-amerikanischen Zeitungen, *Der Adler*, von Reading, Pennsylvania, überschritt diese Altersgrenze noch um etliche Jahre, ging aber danach bald ein.

Soll dieses Schicksal keine der noch bestehen-

den deutschen katholischen Zeitschriften unseres Landes vorzeitig erteilen, so muss man sich ihrer in viel hochherzigerer Weise annehmen, als man dies in den letzten Jahrzehnten zu tun gewohnt war. An Zeitungsleichen klagen, ist zwecklos.

### Chinesisches Wesen und Britische Censur.

**D**IE Missionare in China schreiben uns immer wieder, wie tadellos die Post funktioniert. Bis in die fernsten Gegenden des Reiches gelangen die von uns an die Glaubensboten adressierten Briefe und Pakete. Das will etwas heissen angesichts der Kriegerunruhen, des Räuberunwesens, der grossen Ueberschwemmungen und weitverbreiteten Seuchen. Gerade in solchen Lagen beweist ein Volk wes Geistes Kind es ist und was es von seinen Vorfahren übernommen.

Unter anderm berichtete uns jüngst ein Apost. Präfekt, die chinesische Post arbeite manchmal zwar etwas langsam den Zeitumständen entsprechend, aber zuverlässig. „So hat sie mir vorgestern,“ heisst es weiter in seinem Schreiben, „amtlich die Mitteilung zugehen lassen, dass die englische Militärcensur in Hongkong meinen Jahresbericht über die Infantia nach Aachen aus dem Monat November zurückgehalten habe. Der hat mit Krieg usw. gar nichts zu tun.“ Verstand und Billigkeit war eben niemals Sache politischer oder militärischer Censurbehörden. Wir erinnern uns dabei stets an eine Geschichte, die ein alter deutsch-amerikanischer Achtundvierziger zu erzählen pflegte.

In Wien sollte Shakespeare's „Julius Caesar“ aufgeführt werden. Die Censur strich die Tödtung Caesars und auf die Einwände des Theaterdirektors erklärte der Censor: „Morden se' wen se' wollen, nur kan Kayser nit!“ Die alten Liberalen ergötzen sich herzlich an solchen Geschichten.

Deutsche Missionare in Afrika sind natürlich zur Zeit wie von der Welt abgeschnitten. Ihre Heimat versagt ihnen ja bereits seit mehreren Jahren jede Hilfe; die Umstände des Krieges tragen nun noch dazu bei, ihre Hilflosigkeit zu steigern. Daraus erklärt sich das Schreiben des Paters Odo Braun, O.S.B., aus Peramiho in Ostafrika:

„Es hat mich so gefreut, dass Sie mir wieder eine solche Hilfe schicken konnten. Ich bin Ihnen zu grossem Danke verpflichtet. In Zeiten, wie es die gegenwärtigen sind, gewähren uns solche Gaben eine doppelte Hilfe. Ich habe hier 56 Priester, für die ich die Stipendien besorgen muss. Hätten wir deren genügend, so könnten wir die Mission durch diese schlechten Zeiten in bessere hinüber retten. Die Missionen machen jetzt bitterarme Zeiten durch. Doch der Herrgott wird uns nicht verlassen. Sie und die Geber dürfen versichert sein, dass wir durch unser Gebet die Dankesschuld abtragen wollen.“

Unter den Vertretern der auf den Philippinen tätigen Missionsgesellschaften befinden sich auch 46 Mitglieder der Mill Hill Missionaries. Aus dieser Zahl stammen wiederum zwölf aus dem Deutschen Reiche; zwei sind Reichsdeutsche, die übrigen sind entweder Südtiroler oder Nordtiroler.

Auch diese Missionare empfinden es schwer, dass ihnen die Heimat jede Hilfe versagen

muss. Es ist unmöglich, schreibt der derzeitige Obere, „irgend eine Hilfe von unseren beiden Missionshäusern, in Brixen, Südtirol (Italien) und Absam, Hall, Nordtirol, zu erhalten, weil die dort für uns eingelaufenen Almosen nicht weitergeschickt werden dürfen.“

Darf man sich wundern, dass es in dem Briefe, dem diese Stellen entnommen sind, heisst: „Wenn Sie die Güte haben wollen, an uns 'Mutterstelle' zu vertreten, so werden wir Ihnen dafür ewig dankbar sein.“

### Aus der Bücherwelt.

Zeugen des Wortes. Herausgegeben von Karl Schmidhüs.

Bändchen 2: Die Briefe des hl. Thomas More aus dem Gefängnis -50 ct.

Bändchen 3: Kardinal Newman: Die Einheit der Kirche und die Mannigfaltigkeit ihrer Aemter. -50 ct.

Bändchen 4: Nikolaus Gogol: Betrachtungen über die göttliche Liturgie. -50 ct.

Bändchen 5/6: Augustinus: Gott ist die Liebe. -50 ct. B. Herder Book Co., St. Louis, Mo.

**D**IE angezeigten Schriften bilden Bändchen 2-6 einer Schriftenreihe, die unter dem inhaltvollen Titel: „Zeugen des Wortes“ erscheint: Dem Christen von heute sollen Zeugnisse christlichen Seins, Denkens und Tuns aus allen Jahrhunderten vermittelt werden. Ausgewählt werden Schriften, die den Menschen unserer Tage besonders ansprechen und ihr Zweck ist, ein Vertiefen des Glaubensbewusstseins und ein daraus entspringendes Leben aus diesem Glauben.

Die oben angezeigten Bändchen entsprechen dem Zweck dieser Reihe durchaus. Die einzelnen Schriften sind in sich abgeschlossen und auf den Umfang eines Kleinbändchens beschränkt. Besonders wertvoll, und für das tiefere Verständnis teilweise notwendig, sind die vorzüglichen Einführungen. Soviel genüge über den allgemeinen Charakter der Texte.

Ganz besonders angesprochen haben uns die Briefe des hl. Thomas More aus dem Gefängnis. Wer sollte nicht in der Tat in tiefster Seele ergriffen werden bei dem Schauspiele eines Mannes, der bei seiner grossen Gelehrsamkeit voll Demut dasteht, alles unkluge Vordrängen vermeidet, aber doch den Mut hat, eine in den Augen der meisten Zeitgenossen unpopuläre Sache zu vertreten, weil er nach gewissenhaftem Studium in ihr die Sache Gottes sieht. Diese Briefe erfüllen uns mit Ehrfurcht vor dem Manne, der sehenden Auges jeden irdischen Vorteil preisgab, weil er seinem Gewissen und seinem Gotte treu bleiben wollte. Sie und das Vorbild, das sie uns enthüllen, sind eine wunderbar kraftvolle Apologie christlichen Denkens und Lebens.

Das Doppelbändchen 5/6: Gott ist die Liebe, behandelt in den gehaltvollen Predigten des hl. Augustinus über den ersten Brief des hl. Johannes das Grundproblem des christlichen Lebens, die Gottesliebe. Der besinnliche Leser findet darin echte Perlen augustiner Theologie und Weisheit.

Die Betrachtungen Gogol's über die göttliche